The American Ecclesiastical Review

Vol. CXVIII, No. 2 FEBRUARY, 1948

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Published monthly by The Catholic University of America Press, Washington 17, D. C. Subscription price, currency: United States and Canada, $4.50; Foreign, $5.00. 50 cents per copy.

Entered as second class matter, November 30, 1944, at the Post Office at Washington, D. C., under the Act of March 3, 1879. Accepted for mailing at the special rate of postage provided for under Act of March 5, 1930, under Act of February 28, 1925.

Business communications, including subscriptions and changes of address, should be addressed to The American Ecclesiastical Review, The Catholic University of America Press, Washington 17, D. C.

Please address all manuscripts and editorial correspondence to The Editor, The American Ecclesiastical Review, The Catholic Univesity of America, Washington, D. C.

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The American Ecclesiastical Review
The Catholic University of America
Washington 17, D. C.

CHRISTIAN PERFECTION, CONTEMPLATION, AND PURGATORY

Just recently a new translation brought to light a long lost spiritual classic. This is the *Treatise on Purgatory* of St. Catherine of Genoa.[1] The appearance of this work is timely, not only for its teaching on Purgatory, but especially for its contribution to the moot question of the relation between Christian perfection and contemplation. European theologians have long discussed this problem. But as yet no definitive solution has been reached. All that has emerged from prolonged study and debate are three conflicting views, each solidly probable.[2]

One group of theologians, headed by Fathers Garrigou-Lagrange, O.P.,[3] and Saudreau,[4] argue that the full flowering of the mystical life is the only normal development of the interior life. Hence, only those are perfect souls who have first passed through all the stages of infused prayer, at least equivalently. In other words, the fire of infused contemplation must first sear both sense and spirit before a soul normally reaches heroic sanctity. Fr. Lagrange has given final expression to his thesis in vigorous words: "According to St. John of the Cross," he writes, "the full perfection attainable in this life is found only in the transforming union, or the spiritual marriage."[5]

A great number of spiritual writers find it difficult to accept this theory of a universal call to contemplation. Such theologians as Msgr. Farges[6] and Fr. Poulain, S.J.,[7] deny that infused contem-

[1] St. Catherine of Genoa, *The Treatise on Purgatory and the Dialogue*, tr. C. Balfour and H. D. Irvine (New York: Sheed and Ward, 1946).

[2] Cf. Robert B. Eiten, S.J., "Recent Theological Opinion on Infused Contemplation," *Theological Studies*, II, 1 (Feb., 1941), pp. 89-100. This admirable article analyzes the two chief theories and compares their points of agreement and difference.

[3] *Christian Perfection and Contemplation*, tr. S. T. Doyle, O. P. (St. Louis: B. Herder, 1937), passim.

[4] *Life of Union With God*, tr. E. J. Strickland (New York: Benziger, 1927), c. 11, 2.

[5] Garrigou-Lagrange, *op. cit.*, p. 153.

[6] Albert Farges, *Mystical Phenomena*, tr. S. P. Jacques (New York: Benziger, 1926), c. 14.

[7] A. Poulain, S.J., *The Graces of Interior Prayer*, tr. L. L. Smith (St. Louis: B. Herder, 1911), c. 28.

plation is the only way to Christian perfection. They insist on the reality of a non-mystical way which leads to perfection as securely as the parallel mystical way. Hence, these scholars argue that it is possible for a soul to attain heroic sanctity without receiving the graces of infused contemplation and without passing through those mystical trials of sense and spirit which are always the concomitant of infused light.

There is yet another theory which Dom Cuthbert Butler, O.S.B., explains and defends in his work, *Western Mysticism*.[8] This theory resolves the extreme divergences of the previous two schools and, from elements of supposed truth in each, compounds a third thesis. Dom Butler agrees with Fr. Garrigou-Lagrange in teaching that infused contemplation is necessary for Christian perfection. However, he swings toward the other school in his insistence that a soul need not reach the higher degrees of infused contemplation nor pass through all the mystical purifications.

These theologians deserve grateful commendation for their devoted study of this question. However, in fairness, we must admit that the relation between Christian perfection and infused contemplation still remains an open problem—and also an important problem, since any final solution will involve many practical effects. For, if the theory of the universal call to contemplation is proven true, then the attainment of sanctity will exact some very searching requirements. Fr. Garrigou-Lagrange was not slow to recognize this practical element in the controversy. Hence, one of his strongest arguments rests on this challenge: "The problem is a serious one. Is not the ideal of perfection notably lessened by maintaining that we can reach the full, normal development of Christian life without passing under one form or another through the passive purifications, which belong to the mystical order, and without being raised to infused contemplation, that dark and secret initiation into the mystery of God present within us?"[9]

Consequently, any work which can throw light on this vital question is of real value. For this reason we welcome the recent

[8] Edward Cuthbert Butler, O.S.B., *Western Mysticism* (2nd ed.; London: Dutton, 1927), Intro. ("After-Thoughts"). This section is an addition to the 1st edition of this work (1922).

[9] Garrigou-Lagrange, *op. cit.*, pp. 155 f.

translation of St. Catherine of Genoa's brief *Treatise on Purgatory.* It is true, this little book never once mentions the word *contemplation;* but it does give clear, precise knowledge of God's requirements for Christian perfection.

Neither the worth nor authorship of this spiritual classic has ever been disputed. The great Italian mystic drew its contents not only from her own experience of soul purification, but also, no doubt, from her revelations. Fr. Pourrat's praise of the work is brief, but unqualified: "Her treatise is remarkably accurate in doctrine, and theologians, not less than mystics, have given it their attention."[10]

The work opens with an admission that the *Treatise* owes its origin to the fact that Catherine "found herself, while still in the flesh, placed by the fiery love of God in Purgatory" (Chap. 1). Thus she came to understand "what Purgatory was like and how the Souls there were tormented." She has related her experiences in the seventeen short chapters of this monograph on the nature of Purgatory. Moderation and restraint strike the keynote of the entire composition. Again and again Catherine asserts "that neither arguments nor figures nor examples can make the thing clear as the mind knows it to be in effect" (Chap. 5). Accordingly, the Saint does not labor to arouse sense impressions; her whole concern is with the substance of truth. Certainly, if Dante has been described as St. Thomas Aquinas in verse, Catherine represents the Angelic Doctor at work on a mystical treatise. In this brief study we find all the limpid clearness and moderation of the *Summa.*

The relevance of the *Treatise on Purgatory* to the problem of perfection and infused contemplation is not immediately evident. Any conclusion in this matter will be reached only by inference from a cumulative argument. However, we do believe that such an inference can be reached validly. For, when studied with an eye to the problem of infused contemplation, the *Treatise* does yield three pertinent considerations. Taken together, these considerations form a basis for the inference which St. Catherine herself seems to have drawn. We shall review these three elements, one by one.

(1) *The Poor Souls must be cleansed to immaculate purity before*

[10] P. Pourrat, *Christian Spirituality,* 2 (London: Burns, Oates, and Washbourne, 1924), p. 290.

entering Heaven. St. Catherine shows herself most exacting in stating the requirements of true holiness. Frequently she stresses the truth that only a perfectly purified soul can dare to approach infinite Purity. "God stands before us," she says, "with open arms to receive us into His glory. But well I see the divine essence to be of such purity, greater far than can be imagined, that the soul in which there is even the least note of imperfection would rather cast itself into a thousand Hells than find itself thus stained in the presence of the Divine Majesty" (Chap.8).

Apparently Catherine did not think that our earth offered a congenial home for this perfect purity. She never forgot that man is in a fallen state. And so her picture of the ordinary soul (in Chap. 11) is deeply shaded with dark hues. "So many hidden imperfections are in the soul that, did it see them, it would live in despair" (Chap. 11). Indeed, Catherine seems to take it for granted that most souls will need the fire of searching purification if they are to recover the baptismal innocence which Ineffable Purity demands. For eternal life exacts the fullness of perfect works; and there are so few who always measure up to the requirement which Catherine has enuntiated: "If a work is to be perfect it must be wrought in us but not chiefly by us, for God's works must be done in Him and not wrought chiefly by man" (Chap. 12).

Certainly, then, Catherine of Genoa does not barter heaven for a cheap price. She has little sympathy with half-hearted righteousness and smug mediocrity. Any self-satisfaction in one's spiritual state would have a hard time of it under her careful scrutiny, for she herself had felt too keenly the pain of God's own probing. Therefore, with the strong conviction born of experience and revelation, she made bold to address these words of reproach to the people of our world. The passage is too important to abbreviate:

> I would fain send up a cry so loud that it would put fear in all men on the earth. I would say to them: 'Wretches, why do you let yourselves be thus blinded by the world, you whose need is so great and grievous, as you will know at the moment of death, and who make no provision for it whatsoever?'
>
> You have all taken shelter beneath hope in God's mercy, which is, you say, very great, but you see not that this great goodness of God will judge you for having gone against the will of so good a Lord. His good-

ness should constrain you to do all His will, not give you hope in ill-doing, for His justice cannot fail but in one way or another must needs be fully satisfied.

Cease to hug yourselves, saying: 'I will confess my sins and then receive plenary indulgence, and at that moment I shall be purged of all my sins and thus shall be saved.' Think of the confession and the contrition needed for that plenary indulgence, so hardly come by that, if you knew, you would tremble in great fear, more sure you would never win it than that you ever could (Chap. 15).

These words of the Saint might be open to question, if they were spoken only by her lips. But Divine Truth has confirmed them. Like Catherine, Christ Himself has warned all men that only "the clean of heart" shall see God.

(2) *The Poor Souls are purified chiefly by the "divine ray" of infused knowledge and love of God.* In describing the nature of Purgatory and in analyzing its cause, the *Treatise* explains and demonstrates the thesis once enuntiated by Père de la Taille, S.J.: "Purgatory, if both contemplative and non-contemplative have to pass through it, will make things equal even as regards the process of union. There, both will be contemplatives."[11]

Even a casual reader will remark a close resemblance between the *Treatise on Purgatory* and the pages in which St. John of the Cross, St. Teresa, and John Tauler tell the experiences of their own mystical life. Certainly the Poor Souls are kindred spirits to our own great contemplatives. Their absolute forgetfulness of every creature, even of self, their total abandonment to the Divine Will, that craving for God which causes in them a chiaroscuro of rapturous delight and gnawing pain—all these elements in the cleansing of the Poor Souls are identical with the mystical experiences realized here on earth by Sts. Catherine of Siena, Teresa, Bernard, Bruno, Gemma Galgani, and even Catherine of Genoa herself. Like these great saints and mystics, "the Poor Souls can no longer will nor desire save with the pure will of pure charity" (Chap. 1).

The chief cause of the soul's purification in Purgatory, as stressed in the *Treatise*, is that supernatural knowledge of God which flows into the soul, even in this life, through the light of

[11] M. de la Taille, S.J., *Contemplative Prayer* (New York: Benziger, 1927), p. 23.

infused contemplation.[12] St. Catherine describes it thus: "I see, too, certain rays and shafts of light which go out from that divine love towards the soul and are penetrating and strong enough to seem as though they must destroy not only the body but the soul, too, were that possible" (Chap. 10). This light purifies because it illumines the soul with an infused knowledge of that "uniting look" with which God draws it to Himself. In one of the most beautiful passages of the *Treatise*, Catherine describes this infusion of loving knowledge and explains how, in purifying the soul, it causes both exquisite joy and unspeakable pain.

> I perceive there to be so much conformity between God and the soul that when He sees it in the purity in which His Divine Majesty created it He gives it a burning love, which draws it to Himself, which is strong enough to destroy it, immortal though it may be, and which causes it to be so transformed in God that it sees itself as though it were none other than God. Unceasingly He draws it to Himself and breathes fire into it, never letting it go until He has led it to the state whence it came forth, that is to the pure cleanliness in which it was created.
>
> When with its inner sight the soul sees itself drawn by God with such loving fire, then it is melted by the heat of the glowing love for God, its most dear Lord, which it feels overflowing it. And it sees by the divine light that God does not cease from drawing it, nor from leading it, lovingly and with much care and unfailing foresight, to its full perfection, doing this of His pure love. But the soul, being hindered by sin, cannot go whither God draws it; it cannot follow the uniting look with which He would draw it to Himself. Again the soul perceives the grievousness of being held back from seeing the divine light; the soul's instinct too, being drawn by that uniting look, craves to be unhindered. I say that it is the sight of these things which begets in the souls the pain they feel in Purgatory (Chap. 9).

Therefore, all during the period of Purgatory, this infused knowledge of God acts as the chief agent of purification, for the awareness of Infinite Purity convinces the soul "of sin, of justice and of judgment" (*John*, 16:8). This light reveals so strongly

[12] Throughout the *Treatise*, St. Catherine, in accord with her theme, stresses the psychological purification of the soul under the agency of the metaphorical fire of infused knowledge and love. To discuss the presence or absence of material fire does not fall within the scope of the *Treatise*. Hence, Catherine cannot be accused of disagreeing with the Fathers of the Western Church who emphasize the purifying action of material fire in Purgatory.

the attributes of God that "the soul in which there is even the least note of imperfection would rather cast itself into a thousand Hells than find itself thus stained in the presence of the Divine Majesty" (Chap. 8). At the same time, this knowledge of God is a cause of great joy, always increasing as the process of purification lengthens: "Day by day," Catherine says, "this happiness grows as God flows into these souls, more and more as the hindrance to His entrance is consumed" (Chap. 2).

We may conclude, then, that if the mystic undergoes his Purgatory here on earth, the soul in Purgatory receives his purification in the divine fire of infused contemplation. Both receive in their own way the full effects of that loving knowledge which St. John of the Cross has described so well: 'It enkindles him [the contemplative] with passionate yet afflictive love, until he be spiritualized and refined by this same fire of love; and it purifies him until he can receive with sweetness the union of this loving infusion after the manner of the angels. . . . But meanwhile he receives this contemplation and loving knowledge in the distress and yearning of love."[13]

(3) *St. Catherine of Genoa shared in the purification of the Poor Souls through her own gift of infused contemplation.* The strength of this light blinded the Saint with the cleansing dark night of sense and spirit. This she explains in the last chapter of her *Treatise.*

Her own sufferings were the perfect counterpart of the torments of the Poor Souls. Catherine was left without power to enjoy anything, spiritual or temporal; all things became to her "hateful and abhorrent." Her only comfort was the thought of God. "My happiness," she wrote, "is that God be satisfied, nor could I suffer a worse pain than that of going outside God's ordinance, so just I see Him to be and so very merciful" (Chap. 17).

The cause of this experience was the infused knowledge of God which she received. It is the "loving fire" of this "light of God" which works all suffering and all virtue in her soul. For infused contemplation always entails great suffering for the soul not yet purified. As St. Catherine herself has said, "The more the soul

[13] St. John of the Cross, *Dark Night of the Soul,* tr. E. Allison Peers (Westminster, Md.: The Newman Bookshop, 1945), II, 438.

knows God, the more it esteems Him and the more sinless it becomes, so that the hindrance in its way grows yet more terrible to it, above all because the soul which is unhindered and wholly recollected in God knows Him as He truly is" (Chap. 17).

Thus the latter years of Catherine's life provide an eloquent commentary on the passage in which St. John of the Cross describes the purifying and strengthening effects of the grace of infused contemplation. "When this loving contemplation," he says, "illumines man, who is impure and weak, it illumines him according to his nature. It plunges him into darkness and causes him affliction and distress, as does the sun to the eye that is weak; it enkindles him with passionate yet afflictive love, until he be spiritualized and refined by this same fire of love."[14]

Catherine herself was the first to see the necessity of this soul-searching purification. For she knew well her own weakness; only the fire of God could burn away the accumulated rust of guilt. In her own soul she was convinced of a real need for the special action of God to cleanse "whatever in her needed cleansing, to the end that when she passed from this life she might be presented to the sight of God, her dear Love" (Chap. 1).

Conclusion

These three considerations render the *Treatise on Purgatory* a valuable contribution to the problem of the relation between Christian perfection and infused contemplation. It is true, the *Treatise* does not solve this problem finally; but, at least, it does lend greater probability to one of the theories previously proposed.

To appreciate this probability, we must take into account the certain conclusions which the book presents. First, it emphasizes the truth that there can be no perfect holiness without perfect purity of mind and heart. At the same time, it takes for granted that fallen man cannot, by his own unaided efforts, attain this purity. He needs a very special help of God. This is the whole purpose of Purgatory. In this state the light of infused knowledge and love cleanses the soul of all rust of sin. These are conclusions which all theologians readily accept.

Does the *Treatise on Purgatory* authorize a further deduction?

[14] *Ibid.*

Does it contain any definite teaching on the process of sanctification in this life? The present writer thinks it does. For, in tracing the odyssey of all human weakness (Chap. 11), St. Catherine says of *every* soul: "It stays so sullied and so turned to self that all the divine workings of which we have spoken are needed to recall it to its first state in which God created it; without them it could never get back thither." In these words, the Saint gives expression to a conviction which pervades the entire *Treatise*. If any soul in this life is to be purified to perfect holiness, then, like the Souls in Purgatory, it too needs the cleansing fire of infused contemplation.

Therefore, the *Treatise on Purgatory* gives new strength to the thesis that infused contemplation is the normal way to perfect purity, both in this life and in the next. As Fr. de la Taille has pointed out, there are bounds to the psychological make-up of fallen man, even when this is supernaturalized by ordinary grace.[15] It is a moral impossibility for the soul, with its ordinary psychological apparatus, to produce and to sustain that overflowing love of God, which is absolutely requisite for perfect purity and perfect union. Only an infused and luminous knowledge of God, creating a new and ultra-human state of soul, can bring man to perfect purity and maintain him in this condition. This is the mind of Catherine of Genoa: "If a work," she says, "is to be perfect it must be wrought in us but not chiefly by us, for God's works must be done in Him and not wrought chiefly by man" (Chap. 12).

All men, then, who are striving for a pure, wholehearted love, should ardently desire this infused light and humbly pray God for strength to support its afflictive and blinding brilliance. It is our very helplessness which makes this grace so necessary. Without it, the perfecting of man will lack that strong help which comes from the infused knowledge of God's goodness and the soul's misery. The practice of true love of God and of real humility, fervor in God's service and generosity, a spirit of true mortification and detachment, real zeal for souls—these virtues will never be fully strong and pure until God has given the light of contemplation. For, in this life, contemplation alone brings that knowledge of God so needful for perfect love and perfect

[15] Letter to Fr. Bainvel, S.J. (cf. Robert B. Eiten, S.J., *op. cit.*, pp. 98 f.)

purity. It is for this knowledge we must ask, for, as St. Catherine says so well, "The more the soul knows God, the more it esteems Him and the more sinless it becomes." (Chap. 17).

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FIFTY YEARS AGO

In the February, 1898, issue of *The American Ecclesiastical Review* the leading article, contributed by Fr. A. Maas, S.J., is entitled "The Authenticity of the First Gospel." The purpose of the author is to prove that St. Matthew wrote a Gospel in Hebrew (or in the Aramaic dialect) for the Jewish converts, which is identical with the Greek Gospel of St. Matthew which we possess today. Fr. Maas manifests a profound scholarship in his use of Patristic writings. . . . Discussing "The Admission of Secular Priests into a Diocese in the United States," Fr. Jules de Becker, of Louvain, traces back to the fifth century the church legislation relative to incardination. He treats in detail the "presumptive adoption" for which the Third Council of Baltimore determined five years as the required period. . . . "The Teaching of Music in Ecclesiastical Seminaries," by Fr. H. T. Henry, of Overbrook, emphasizes the duty of clerical students to learn to sing, in order worthily to perform liturgical services. He makes a statement, which to some will seem unduly severe, in reply to the objection that a candidate for the priesthood may lack a "musical ear": "In answer it might be said that God always fits the back for the burden; that a vocation is always accompanied with its essential requirements; and that therefore an 'ear' which is physiologically incapable of distinguishing the pitches of sound is the clearest of signs against a vocation in which the ability to sing is implied in a hundred functions of that vocation." At the same time he himself believes that the deficiency of an "ear" can practically always be remedied. . . . Pope Leo XIII's apostolic letter on the Manitoba school question appears in the *Analecta*. . . . One of the responses in the Conference section states that for a priest to wear a wig while celebrating Mass the permission of the Holy See is required. (Some theologians are more lenient at the present day—e.g. Vermeersch, in his *Theologiae moralis principia* [Bruges, 1927], III, n. 324.)

F. J. C.

THE INSTRUCTION OF CONVERTS

"What method do you follow in the instruction of converts?" No question is asked more frequently by priests devoted to convert-making. And without presuming to be definitive or exhaustive, I should like to indicate certain considerations which seem to me to be indispensable.

More than anything else, the catechist needs to establish precisely what he hopes to accomplish in his instruction. He requires a general framework which will enable him to assemble and present his material with a view to certain clear and fixed objectives. Some will elucidate each question and answer as they occur in the catechism, while others (like the writer) prefer to discourse on the chapter as a whole without adhering slavishly to the book. In either case, however, there are definite features which should characterize all the lessons.

MAKE IT DOCTRINAL

We all know individuals who are deeply religious, yet lacking in theological erudition. Nevertheless, sound knowledge of God is the normal prerequisite to Christian charity and discipleship. God made us to *know*, love and serve Him. Pious old ladies telling their beads and innocent children making the stations may be closer to God than some profoundly learned theologians. Yet many who were pious and innocent, some four centuries ago, spurned the Rosary and dishonored the Crucifix once their pastors departed from the full doctrinal purity of the faith.

"The Pagans and others" says Bede Jarrett, "have such distorted ideas of what God is like that it is impossible for them to know Him as He is in Himself. So again those, for example, who would give up their belief in Hell would have no doubt an idea of God as all-merciful, but not of Him as all-holy and all-just. Thus the God whom they would love would only be in reality a caricature of Him, not God as He is in Himself. It is just for this reason that the Church has been so particular, so fierce even as it seems, against sins of heresy; for false doctrine prevents people from really knowing God, and therefore, from really loving Him. . . . For Faith must precede Love."

There is, moreover, particular urgency for doctrinal instruction in the case of modern inquirers because of the extent to which they have forgotten even the basic truths of revelation. It was an advanced student for the ministry in Chicago who gave me my first realization of this. He not only did not believe in the Incarnation and Redemption; he betrayed a lamentable ignorance of the very terms themselves! We can seldom take anything for granted in this respect, even with many church-going Protestants. This deplorable religious illiteracy among them has been caused by the disregard of theology in their seminaries, the decline of doctrinal preaching, the slow eclipse of Bible class and Sunday School, and their neglect of the Scriptures. Modern man, forgetting his Christian origins, has come to resemble the individual in the parable who, going away, forgot what manner of man he was. This indifference to Christian doctrine has progressed so far that nine-tenths of our neighbors do not know why they are alive!

No Catholic priest will argue against the necessity of a doctrinal core to all the instructions. But it is, oddly enough, the veteran convert-maker who may be inclined to shift the emphasis elsewhere. Reacting sharply against his earlier, inexperienced efforts, he comes to devote increasing attention to the psychological factors in conversion. Whereas our early converts are likely to receive a type of instruction that is almost exclusively doctrinal, our mature endeavors may lay disproportionate emphasis on social amenities, humor, spiritual reflections or on the personal problems and difficulties of the individual inquirer. Of course, these and other elements have a legitimate and prominent place in our instructions. But at this (presumably) advanced stage of the convert's interest in the Church, nothing should divert us from the primary task of telling him exactly what our doctrines really are.

A most tragic instance of insufficient doctrinal coaching is associated in my mind with a convert who was received after an abbreviated course of instruction. Her sense of reverence and realization of her ignorance concerning the Blessed Sacrament prevented her for years from approaching the altar. Casual half-hour lessons, telescoping four or more chapters at one sitting, stressing some spiritual application without having laid firm doctrinal foundations, or a preponderance of argument and

criticism over positive exposition of the truth—these often account for similar mishaps.

Full justice to our inquirers demands that they be given a sound grasp of the elements of Catholic dogma. Otherwise, their religion will be chiefly a matter of sentiment, external practice, a seeking for consolation or some other secondary consideration. Such converts are but half-converted, chronically censorious, and soon become disillusioned. Lacking deep roots, they may exchange their priceless heritage for some second-rate philosophy. The primary and essential gift in our keeping is the objective, eternal, infallible truth, and this is the key to all our other manifold treasures. The chief point about the Christian revelation is not that it consoles, strengthens, inspires or that it is useful, good or sublime. Certainly, it is all this and inexpressibly more, and no intelligent apostle will fail to capitalize on these merits. Nevertheless, the dominant feature of Catholicism is that it teaches the whole of revealed truth, and it is all manner of other good things only when this truth is known, believed and loved.

MAKE IT CLEAR

It is said of Martin J. Scott, S. J., that from student days, he approached his studies in the sacred sciences with the attitude: how I can make this understandable to the folks back home? In the same breath that one pleads for doctrinal instruction, it is necessary to urge vigorously the importance of clarity. Of what value is our teaching if it is not intelligible?

Most of our inquirers are unlearned people who have little capacity for complexities, abstractions or the refinements of scholarship. Nor is the catechism always the luminously simple volume some would suggest. It is mainly concerned with the supernatural, it employs a highly technical terminology, and it bristles with the most baffling mysteries. It is a handy compendium of conclusions, couched in pithy formulas, that enshrine the quintessence of Christian thought. Actually, it is an outline of what the catechumen is expected to know at the completion of his studies. Like the Scriptures, the catechism needs an interpreter; and this interpreter requires, in addition to a personal comprehension of the truth, the quality of lucidity.

Obviously, we do not believe Catholic teaching because we

understand it perfectly or see its truth, but primarily because it is a revelation from God who is incapable of deception. And any attempt to oversimplify the gift of revealed truth were "to dissolve the complex mystery of the Christian life into a very simple and understandable, but religiously barren naturalism and moralism." Nonetheless, while even the most penetrating intellect cannot fathom the depths of God's word, the simplest of men may grasp it sufficiently to lead a life of strong faith, high hope, and enduring love. "Preach the loftiest doctrine you know" says Fr. Gillis to his younger confreres, "but translate it! translate it!"

The good catechist, like the good preacher, draws up his own instruction in preference to one ready made. What it may then lack in polish will be compensated by the personal, individual touch. A vast and growing popular theological literature will assist him to impart the truth with accuracy, yet in terms the uninitiated will comprehend. It is highly recommended that he keep a notebook or file for the preservation of anecdotes, proofs, illustrations and insights gathered from reading, experience and reflection. Brief, lucid and substantial notes, arranged to follow the order of the catechism, wil lift his performance to a high order of excellency.

Explain unfamiliar terms. There is a Catholic language which is, in large part, an alien tongue to non-Catholics. A chain of humiliating experiences persuaded the writer that inquirers are unacquainted with even such familiar terms as "genuflection" or "Sign of the Cross." Many other Catholic words convey an entirely different connotation to the neophyte: faith may signify merely trust or confidence; hope may mean desire or optimism; charity may be synonymous with a hand-out. Infallibility conveys to many the notion of sinlessness; indulgence, permission to break the moral law; and Immacualte Conception is confused with the Virgin Birth. And words like Eucharist, Incarnation, Hypostatic Union, Viaticum and a dozen others simply have no place in the vocabulary of the average non-Catholic. Indeed, Alfred Noyes has said that a misunderstanding of Catholic terminology is the outstanding obstacle to the conversion of many Protestants.

Concentrate on essentials. Discrimination is needed in determining precisely what details of the individual doctrines should

be treated, and what points may be safely omitted. It is manifestly impossible to impart an exhaustive comprehension of our dogmatic and moral system with all their refinements and erudite problems. Milk for babes; meat for men. There is every likelihood that some of our converts will participate in that Providential movement: A Theology for the Laity. Indeed, all of them should be encouraged to do so, according to their leisure and aptitude. But for the period of their catechumenate, it is sufficient if they acquire a firm hold on the simple rudiments of Catholic dogma, morality, and devotion. It is much more vital, for example, to explain that the Mass is a sacrifice where we offer our lives to God in union with Christ, than to linger over the numerous theories of how the Mass is a sacrifice. The house of theology, says Mother Stuart, is like a great Christian Basilica. It is the house of God and the possession of each and every worshiper. But it is "not the same to each. Everyone brings his own understanding and faith and insight, and the great Church is to him what he has the capacity to understand and receive."

Classify questions according to importance. During the war, a young matron asked me: "Now that the Church permits Mass in the afternoon, is it possible that she will revise her teaching on birth control?" Lacking a key to the formidable array of Catholic beliefs and practices, non-Catholics sometimes do not distinguish between essentials and accidentals. To them, things of unequal value may seem to be on a single level of importance. This is always an obstacle to understanding, and is frequently a huge barrier to conversions. One person may regard the Catholic system as something too complicated to master, while another will remain aloof because he may dislike some merely local or national devotional practice. I can recall inquirers who, lacking perspective, regarded as of equal significance: votive lights and the sacraments; novena devotions and the Mass; the condemnation of Galileo and the papal definition of dogma; a pious legend and the birth of our Lord; miracles at some local shrine and the miracles attested by the Gospel.

A handy rule of thumb has helped me to classify for inquirers a great many matters in the order of their necessity. On the highest level are the doctrinal and moral teachings of the Church *solemnly imposed* on all Catholics and principally to be found in the Creeds and Commandments. Next come matters *approved and en-*

couraged, though not commanded, e.g., daily Communion and the Rosary. Then there are many things *permitted*, though not always encouraged, e.g., the separation of a married couple for proportionately grave reasons. Lastly, there are matters barely *tolerated* by the Church, (if not intrinsically evil, and to avoid great harm to souls) e.g., the occasional insistence of civil rulers on approving episcopal nominations.

Employ stories and illustrations. The personal experience, anecdote, concrete illustration, and other rhetorical devices, here as in preaching, make for interest and intelligibility. They give the light, warmth and change of pace, without which a long instruction becomes ineffective or even intolerable. Apt comparisons are of especial utility, and are deserving of particular consideration in convert instruction.

To those who lack the gift of faith, one God in three Divine Persons, the Eternal God become a Babe, a Divine Saviour who dies on a cross—these and the other truths may seem to be utterly incredible. So the missionary saints, following the Fathers and theologians, endeavored to show forth the appropriateness of the great mysteries and their consonance with reason. They searched for happy comparisons between the Christian truths and common facts in the world of nature, in an effort to dispose men for understanding and belief. St. Patrick, pointing to the shamrock to illustrate the Blessed Trinity, is a simple but classic example. We, too, can point out that, as it is the same God who is the author of nature and supernature, it is not surprising or doing violence to reason to notice similarities in the work of the same artist. Indeed, we might expect to find them.

Of course, there are many truths that cannot be actually proved on merely natural grounds, nor should there be the slightest attempt to detract from the sheer fact of their revelation. It is the glory of our religion that God has spoken to us "words hidden from the foundation of the world," which we could never have discovered for ourselves. But when the instructor, in elucidating some Christian truth, draws attention to some analogous, familiar fact of the natural order, the mind of the non-Catholic is apt to be more docile and receptive. A young neophyte once remarked to me that she regarded the doctrine of the Blessed Eucharist as "utterly fantastic." She began to be less incredulous when it was explained that, since the all-powerful

and loving God has provided a specific and an appropriate food for every living creature, it is not altogether astonishing that He should devise a fitting nourishment for the living Christian soul. Every compendium of Christian truth will contain many such comparisons and they greatly enrich the instructor's treasury.

MAKE IT RELEVANT

For the one individual who has concluded that Catholic dogmas are false, there are a thousand who simply assume that, true or false, they have little immediate bearing on the problems of daily existence. Even when something in Catholicism stirs their curiosity or grips their attention, they often feel that many Christian mysteries are mere academic questions. Consequently, in each instruction, we must stress the relevancy of the chapter to the common concerns of men. To neglect this aspect of the lesson is frequently to leave unanswered one of the most universal, persistent and powerful of modern difficulties regarding the Faith. It is not sufficient to say: this is what Catholics believe. We must go on to explain: and this is what the doctrine means to you, your family, your nation, and the world. Doubtless, in the very effort to present our truths objectively, there will be numerous implicit and some direct references concerning the relation of dogma to life. But this is not enough. Our inquirers have ignored these truths for so long that the intimate bearing of Christian truth on daily living must be spelled out for them.

E. I. Watkin makes this claim:

> A man may know the penny catechism by heart and be lamentably ignorant of his religion. For the aim of the catechism is simply to state in accurate terms what the Catholic doctrines are. It does not come within its scope to impart an intelligent understanding of their significance in relation to the Catholic religion as an organic whole, in relation to human life and thought, or in relation to contemporary ideas and problems. . . . No formulas so concise as the catechism requires, can display the inner significance of the doctrines formulated, what they mean in terms of religious experience or of human life and thought, what bearing they possess on men's experience and knowledge in other spheres, on their desires and aspirations, on the practical and theoretical problems which face him at every turn.

An old man joined a class at one of the Paulist Information Centers, not so much to study Catholicism as to propagate a

favorite economic theory. To him, it seemed obvious that the crushing reality of modern society was economic insecurity; and that the vital, radical solution lay in political reform. It necessitated hours of private discussion to persuade him that it was quite useless to prescribe remedies for man until you first settled the great questions concerning his origin, nature, and destiny. He had to learn the "practical" value of Christian dogma before he would consider the dogmas themselves.

During the ages of faith men regarded theology as the queen of sciences. It was accepted as God's message concerning His own inner life, and the source, meaning, and ultimate purpose of man and all created things. As such, it was estimated to be incomparably the most important thing in the world. Moreover, theology illuminated every other department of learning and shed its light on all of man's thoughts, aspirations, and activities. With the diminution or loss of faith, the various disciplines at the universities declared their independence of theology. This resulted in successive generations of leaders in all the professions who pursued their tasks and ordered their lives apart from Christian truth, and often in opposition to it. By word and example the intelligentsia, writers, and men of large affairs gradually communicated their religious indifference to the masses. So that while most thinking people today will agree that our entire culture is in mortal danger, they pursue reform in art, politics, economics, the state, and the family with an almost total disregard for the basic truths on which our civilization was founded.

We must constantly insist that theology is not only the most sublime but also the most certain and practical of all the sciences. It gives us a positive and an extensive knowledge of God, His work and ways, and His will for all creation. It tells man how to attain heaven, the highest felicity; and how to avoid hell, the direst of all calamities. It radiates the light that clarifies the fundamental causes of our human ills whether in the individual, family, state, and among nations, meanwhile indicating the basic remedies for the evils that beset us.

In pointing out the practical implications of the truth, the instructor will draw on an increasing knowledge of the individual inquirer, his background and needs; on the fundamental problems of the day; and on his own ever-growing insight into the wider

relationships of the wisdom of the Church. A simple expedient has sometimes been of assistance to the writer in this connection. While in the expository section of the lesson we take our stand, so to speak, where the doctrines are, and explain their objective content; in this section, we should take our position where the inquirer is. From this vantage point, we should ask ourselves: (1) what persistent question of mankind does this chapter answer?; or (2) what help does it hold out to needy, troubled men? So, for example, the chapter on the Trinity is God's own reply to the query: what is God like? And the lesson on the Fall is Christ's response to our question: how explain the elements of nobility and the evidences of degradation in man? The chapters on prayer, Holy Mass, the sacraments, etc., are God's gifts for man's unending need of divine aid. It was always important to tell men what our doctrines *are*. Today it is also essential to drive home to them what the doctrines are *for*.

MAKE IT SPIRITUAL

There are a certain number of converts who never seem to be quite at home in the faith. This type may continue to stumble over the simplest prayers, remain hazy regarding the requisites for worthy reception of Holy Communion, or confused regarding the procedure for confession. I have met some who pay little attention to the laws of fast and abstinence, and have not formed the habit of regular attendance at Sunday Mass. There are others who never develop confidence in God, personal love of Christ, or any great enthusiasm for His Church. And then there are those who fall away from the Church.

One reason for this is the fact that some instructors are content merely to teach people about religion, and fail to persuade them to practice religion. They forget that even catechumens must be "doers of the word, not hearers only." The ultimate purpose of the instructions is the salvation of our inquirers, and knowledge of the catechism is merely the initial step in that direction. They must acquire facility in the "how" of Catholicism as well as acquaintance with the "what" and "why" of it. It was for this reason that Cardinal Bourne advised his priests to instruct neophytes along the lines of a spiritual retreat. Long ago, I learned the value of presenting to inquirers, as early as seemed feasible, a simple prayer book or booklet on the love of God. I adopted this

practice after noticing the profound effect made on a university professor of a detailed explanation of the Act of Contrition, and a suggestion that he recite it daily.

The ancient catechumenate combined a happy balance of instruction with the practice of the ascetic and liturgical elements of the Christian life. Each step of the convert's progress included not only a deeper knowledge of the Christian mysteries, but also moral improvement and an increasing participation in the prayer-life of the Church. Though conversion is primarily a change of religious conviction, it is not complete until the moral and religious aspects of the inquirer's personality undergo a similar transformation. Of course, this remoulding of the entire man will not be perfectly achieved at the termination of a short course of instructions. Nevertheless, this radical change should be well under way at the conclusion of the course. No lesson is complete that does not assist the neophytes in the readjustment of their ideals and habits, or in the adoption of some devotional practice that follows upon awakening doctrinal convictions. It is a mistake to wait until their actual reception before recommending that they begin to live the Catholic life. Many of them are unaccustomed to any regular religious practice, and must be gradually acclimatized to the exacting responsibilities we expect them to assume.

Perhaps the instructor is subconsciously influenced by the fact that, in the seminary, theology is taught rather as an intellectual discipline. The seminary professor may refer in passing to some spiritual implication inherent in the various tracts. Generally speaking, however, these implications are made explicit and the religious formation of the candidates for the priesthood is served by spiritual reading, personal direction, meditation, conferences, Holy Mass and the sacraments. But it must be remembered that the inquirer does not possess these exceptional advantages, and that the instructor must be for him a spiritual director as well as a preceptor in moral and dogma.

Then again, with many inquirers, it may be necessary to devote considerable time to objections and difficulties, and this may involve extensive debate. Unless circumspection is exercised, we may unintentionally omit any reference to the religious significance of the points at issue. Argument may be necessary, of course, but it can be spiritually dissipating. Even with the

most captious critic it is usually unwise to bog down in dispute and to neglect reference to the spiritual application of the truth under discussion.

Quite early, the neophyte should be encouraged to pray for light and the strength to follow it wherever it may lead. Afterwards, he can be introduced to the common Catholic prayers and urged to read them; later on they should be memorized and recited morning and night. A tour of the Church and an explanation of its appointments will then be in order, and a detailed explanation of the ceremonies of the Mass. This should be followed by an invitation to make private visits, to attend Mass and Benediction. Thus the spirit of piety will be nurtured in the catechumen, and he will grow accustomed to the atmosphere and practice of Catholic devotion. In due time, acquaintance with the prayer book, Rosary and Missal should not be neglected. And in collateral reading, it is important to include books or pamphlets on the spiritual life and on the saints. One catechist of my acquaintance finds it immensely effective to persuade his neophytes to read the four Gospels during the course of instruction.

By way of caution it must be acknowledged that some converts —among them Cardinal Newman and Arnold Lunn, deliberately avoided participation in many Catholic practices until reception into the Church. They conscientiously resolved not to do so until their intellectual problems were solved. In any case, no one should be pressed to adopt religious customs which he cannot perform with complete sincerity. Indeed, precipitancy or pressure at any stage in the process of conversion is calculated to bring blight rather than bloom to the tender plant of faith. But if the instructor is content to offer tactful suggestions, it is possible to induce most inquirers to begin early many of the practices of the Catholic life.

TELL IT OFTEN

Each instruction should commence with a brief resume of the chapters already covered. This thumb-nail recapitulation will clarify matters insufficiently grasped, will deepen impressions that were too vagrant for permanent possession, and will show the context in which the new lesson finds its proper niche. Even a five-minute review will capitalize on the cumulative force of the truths of revelation to carry conviction, and it will contribute

greatly to the formation of an habitual Christian outlook in the neophyte. Time and again, as with students in any subject, it is during the review period that the inquirer will say, "Oh, now I understand what you meant the other day."

Though primarily a missionary, it has been my good fortune to have been closely associated with men profoundly learned in the sacred sciences. Each of them is constantly re-reading and ferreting out new information in his speciality, and forever achieving new insights never previously enjoyed. Even Masters in Israel benefit by retracing well-worn trails. So we cannot expect the neophyte to grasp, at first hearing, more than a few of the implications of the great Christian mysteries.

Moreover, Catholic truth is an organic entity, a rounded whole, which must be seen in its totality if it is to be really comprehended. The various dogmas and precepts are not items in a catalogue, but vital members of a body of truth that is all of a piece. Seminary courses are sometimes criticized for failing to correlate the various tracts of dogma. And parochial catechism classes are held to be deficient when they impart merely a knowledge of details, without bequeathing some appreciation of the sublime proportion and unity of Catholic truth. Whenever the chapters of the catechism are presented piecemeal and as disjointed parts of a system, their inner relationship is missed, each section stands alone, and even many Catholics never find the key to the system itself. A comprehensive sweep of the journey traversed, though necessarily brief, shows everything in proper perspective, lending clarity to old knowledge and helping in the assimilation of what is new. At best, most non-Catholics will have only a tenuous hold on a few isolated religious truths and a feeble grasp of traditional Christian morality. Their deepest source of misunderstanding may often be traced to lack of appreciation of the vital unity of Christian truth. And once they get the hang of it all, their objections usually become fewer and milder.

Monotonous repetition in the review period can be easily avoided. A common device is to focus attention on some one basic theme that will serve as an integrating thread for all the lessons reviewed. One such central motif will provide both instructor and inquirer with a simple point of reference for all the catechism chapters. The Catechism of the Council of Trent suggests that

the person of our Lord may serve as this synthesizing element to bind all the truths together. St. Augustine, in his precepts on the instruction of converts, counsels that the love of God be the larger pattern upon which all the single threads of doctrine should find meaning and unity. Some catechists employ the doctrine of the Mystical Body for the same purpose. Skillful reiteration has the effect of lighting a second lamp in a roomful of treasures that were distorted or unseen because of faulty illumination.

What the catechumen has in his mind when he comes to us is beyond our control. But what he holds in his mind and heart after he leaves us is incomparably more important; and we can do something about that. If our instruction has been, in suitable proportions, doctrinal, clear, relevant, spiritual and often reviewed, we can rest assured that we have done our duty; and may then confidently leave the rest to God.

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VERITAS ET PAX

In this day, if at any time there is any difference in matters of doctrine between Christians, the first and last wish—the one sovereign object—of so-called judicious men, is to hush it up. No matter what the difference is about; *that* is thought so little to the purpose, that your well-judging men will not even take the trouble to inquire what it is. It may be, for what they know, a question of theism or atheism; but they will not admit, whatever it is, that it can be more than secondary to the preservation of a good understanding between Christians. They think, whatever it is, it may safely be postponed for future consideration—that things will right themselves—the one pressing object being to present a bold and extended front to our external enemies, to prevent the outward fabric of the Church from being weakened by dissensions, and insulted by those who witness them. Surely the Church exists, in an especial way, for the sake of the faith committed to her keeping. But our practical men forget there may be remedies worse than the disease; that latent heresy may be worse than a contest of "party."

—John Henry Cardinal Newman, in *Historical Sketches* (London: Longmans, Green and Co., 1920), I, 376 f.

NEW CATHOLICS IN CHINA

When I was assigned, eight years ago, to open the district of Laipo, the Catholics there consisted of less than a score. They were poor weavers, immigrants from the neighboring province and careless in their religious duties. So hostile was public opinion, in this county seat of twenty thousand people, that some fields for the building of the mission had to be purchased by an outside catechist in his own name.

Today the Catholic priest would be welcome in any home in the city. More than once he has been called to cure the sick in the families of the chief magistrate and other officials. This city now boasts five hundred practising Catholics, and five hundred more live in the surrounding villages. The number of converts has reached two hundred a year, and it will keep increasing.

Our records are carefully kept. They show that fifty-five per cent of the Catholics in the city attend Mass every Sunday, and that practically all go frequently to the sacraments. In the country, seventy per cent receive the sacraments once a month, at the time the priests visits their villages. This is several times better than the average for China.

THE BEGINNINGS

Although the site for a mission had been bought, it was an empty field, so we began by renting a house in the city. I visited all the Catholics, pointing out to them the privilege that was theirs and urging them to attend Sunday Mass. But they had lost the habit, and Sunday had become just another day of work, as it was for their pagan neighbors.

The most difficult task the missioner has is not the baptizing of converts, but the development in converts of Catholic habits; that is observance of Sunday, of the fasts of the Church, of marriage laws, as well as of the moral law. Not only must converts give up old habits but they must continue to see old habits persisting in the environment all about them. How often the missioner wishes that he could segregate his Catholics in a community by themselves!

From the first, a modest dispensary was maintained at our mission. The catechist in attendance made it a point to make the

acquaintance of those who came, and to explain to them the motive of love that actuated the priest of the Lord of Heaven. This method aroused some interest and produced a few requests for instruction in the Faith. But the missioners soon decided to apply the method of Saint Francis Xavier, that of seeking every means to visit the people in their homes.

When the centurion appealed on behalf of his sick servant, Jesus answered, "I will come and heal him." To raise Lazarus from the dead, He made a long and tiresome journey, though He could have exercised His power just as easily from afar. It would seem evident that He did not simply go about from place to place, but that His missionary journeys were carefully planned, and that many neighborhoods and homes were visited a number of times.

So we missioners made up a little kit of medicines, bandages, and simple instruments. When people from the city and near-by villages came to ask for medicine for those sick at home, the priest would either tell them to wait until he could go with them, or ask where they lived and promise to call as soon as the dispensary should be closed. The dispensary hours were made sufficiently early so that several homes could be visited before nightfall.

These visits were made the occasion of developing personal friendship. After the sick person was well, the missioner would continue to drop in from time to time. If the patient was a shopkeeper, the shop would be visited, and the neighbors would become interested in the religious teacher who had cured the man or woman next door.

The Chinese have a strong sense of gratitude, and any previous bigotry would not prevent their giving credit where it was due. So when the natives saw the priest hurrying along with his little bag, they began to say, "He is going to cure someone." And instead of scowling and muttering, "Foreign devil!" as he passed, they began to acknowledge his ready smile and to bow and say, "spiritual father."

CATHOLIC ACTION AND CONVERSIONS

Rare, indeed, is the missioner who can truly claim that he personally has made many converts. Not even catechists make many converts, except among their relatives and personal friends. The catechist is a teacher, a catechizer; he is the extension of the

priest, his lips and tongue, his eyes and ears, his hands and feet. The priest cannot be in a number of places at once; hence the need of catechists. But it is the people themselves who introduce converts.

As the Holy Father reminds us, Catholic Action existed in the early Church. Then, as now, the apostle of the laity was the lay man or woman, each for those on the level and in the sphere of his or her own daily life. Helena, the mother of Constantine, learned of Christianity from a slave girl in the court.

Today Wong says to Chen, as so many years ago Gaius said to Sixtus, or Priscilla to Cornelia: "See how these Christians love one another. They must have the truth." To those who doubt, they say, as Philip to his friend Nathanael, "Come and see."

The Chinese Christians are constantly reminded of their duty to make converts. Almost every sermon or instruction ends with a few words on this duty. The penance in confession is usually given for this intention, and the penitent is exhorted to remember in communion his relatives and friends who are not yet Catholics.

One very successful French missioner used to ask, after giving the sacramental penance, "Since your last confession, what have you been doing towards making converts?" If the reply was an admission that nothing had been done, he would say: "Then you have failed in your duty of charity as a Catholic. I want you to do such-and-such a penance for that."

Another missioner asked his Chinese Christians to promise a Christmas gift to the Christ Child. Cards were provided, on which each wrote the name of a non-Catholic relative or friend, and then his own name to signify his acceptance of the obligation printed on it, to say one "Hail Mary" daily and to endeavor personally to bring that person into the Church. The cards were in duplicate, so both the Christian and the missioner had a record. The missioner would have his catechist contact the Christian, and eventually the prospective convert, when the time seemed ripe. In one Maryknoll Mission, the conversions increased tenfold after the introduction of this system.

In the early Church, a sponsor was what the term implies etymologically, the person who introduced and guaranteed the good faith of the aspirant. The sponsor would, therefore, be already a Christian in good standing. He helped as far as he could in the instruction of the convert. At baptism he stood by the convert's

side, and after baptism it was his obligation to help the new Christian develop Christian habits and be absorbed into the Christian community.

The tradition of Christian hospitality was highly developed, and it would seem that oftener the sponsor took the neophyte, especially if he was alone in joining the Church, into the sponsor's own house for a certain time in order to form him in the Faith. At any rate, there would be a great deal of visiting. The ties of the Mystical Body were held to bind at least equally with those of blood.

We have a carefully established form of procedure in the conduct of our catechumenate. Two months in advance, the opening date of the catechumenate is announced. Registration takes place each Sunday after Mass, so that the applicant must attend Mass with his sponsor. At each Mass a short talk on the approaching catechumenate is given and the Catholics are urged to bring their relatives and friends to register.

No one is accepted for the catechumenate who is not personally recommended by a Catholic in good standing. The missioner visits the home of each person who signs up and also questions the neighboring Catholics about the candidate's morals, character, and so forth. But the sponsor is always held up as the one most responsible. When he takes his obligation seriously, he is praised. Talks are given about the sponsor's duties, his place in the Christian scheme of things, and the blessings he will receive from fidelity to his position. These talks deal with specific and concrete details, not with generalizations.

The catechumenate is held at the mission. It is so arranged that either the opening or closing date falls on a feast of the Blessed Virgin, in order to secure her blessing upon it. The number of catechumens who will come is already fairly well known from the registration. About twenty men and twenty women are considered a perfect class. The former study at the priest's residence; the latter, at the convent.

It is rare that entire families can come at one time. But in most cases, if either husband or wife comes first, the other will attend a later catechumenate. A promise to this effect is always required when the application of a married person is accepted. No child is accepted unless one of its parents, at least, enters the

catechumenate at the same time. Any catechumens who fail to show an interest in study are dismissed after the first week.

Candidates from country villages are not accepted unless they form a sufficiently large group to make it practicable to say Mass monthly in their village, or are close enough to a Catholic village to attend Mass there. There is practically no use in baptizing converts if they cannot be followed up, so that their Catholic life may be properly developed.

The catechumenate lasts from four to six weeks; the classes are held every day except Sunday. The textbook used is Fr. Meyer's *Illustrated Catechism*, and every catechumen is given a copy. The book has a picture and two or three questions and answers on each page. There are ninety-four catechism lessons, each with some scene from the Old or New Testament, arranged in chronological or logical order.

In addition, there are sixteen lessons on Church History. It always seemed an anomaly, with the old catechisms, to take converts up to Pentecost and leave them there. The result was that many Catholics had only the vaguest idea of the extent of the Church throughout the world during the following centuries and in our own time.

The catechist begins by explaining the picture of the lesson and telling the Scripture story that it illustrates. From the picture and the story, he draws the sense of the lesson in the questions and answers below. Finally he asks questions on the story, and the answers to the catechism questions. Some time is given to review, also. Three or four lessons are covered each day; some require more time than others because of their greater importance. Two hours a day are spent in learning the prayers. Obviously, that work is very fatiguing for the catechist or teacher, and at least two individuals must be used, alternating with each other.

THE PRIEST'S WORK

The priest himself must take a personal interest in the catechumenate, and it would be best if he could teach one or two hours a day. If he does not teach, he should at least question each catechumen every day. He also should have each catechumen recite to him every prayer the catechumen learns. In this way the priest gets to know the people. He learns their names and

ascertains how well they are learning the doctrine. The people come to feel more intimately acquainted with the priest, and this acquaintance is very important in the follow-up work after they are baptized. Finally his constant interest impresses upon both catechist and catechumen alike the importance the missioner attaches to the learning of the doctrine.

It is quite evident that, to carry out the work properly, there should always be at least two priests living together, so that one will be free for outside work, such as dispensary service, visiting the villages, and so forth, while the other is busy with the catechumenate. Furthermore, the best way for young missioners to learn the method is to work in a district where it is being carried out. Practically all the priests of the Kweilin Diocese have been assistants at Laipo, and all use the same methods in their own missions.

BAPTISM

The week before the administration of baptism, the confessional is brought into the classroom, and each catechumen practices going to confession. The Chinese seem to enjoy this better than anything else in the catechumenate, probably because it is so concrete. They kneel, one by one, in the confessional and in a loud voice go through the confessional form of prayers, as well as part or all of the examination of conscience. The catechumens also practice receiving Holy Communion. Consequently, before being baptized, they understand how to go to confession and Communion, and this knowledge increases their desire to receive these sacraments.

For baptism, the catechumens are encouraged to choose as sponsors those Christians who recommended them. Later, if the convert becomes lax or careless, the priest reminds the sponsor of his duty. This often serves to avoid any embarrassment that might be caused if the priest had to speak directly to the person concerned, thus causing loss of face. In the missions of Africa and some other countries, it has been found that this emphasis on the position and duties of the sponsor has proven exceedingly useful.

Each converted family receives a large picture of the Sacred Heart, to make a Christian altar before which the family will say their prayers. The Enthronement of the Sacred Heart is carried

out in as many families as possible, on condition that they promise to be faithful to the practice of family prayers.

Each of the newly baptized makes his or her first confession within a week or two after having been baptized, and weekly confession and communion thereafter are encouraged. As a result, most of our Chinese Catholics go to the sacraments weekly.

THE FOLLOW-UP

The follow-up is the most important part of the method. In cases where the method does not seem to succeed, the fault is, usually, in the lack of continuous and persevering follow-up. This is, incidentally, the hardest part of convert making, because it must be continued long after the catechumens have been baptized, and because it is often lacking for a long time in apparent consolations. Again and again one's heart is almost broken by having to face the inertia of old pagan habits, which only went underground during the catechumenate, and the almost inevitable reaction and yearning for the easy existence of the past, after the first fervor of the converts has worn off and they must get down to the long road of Christian practice.

The missioner who keeps close to his people during this period is a witness of the great emotional and spiritual conflicts that often go on in their souls. The story is told of a whole village that, many years ago, came into the Church on account of assistance given by the missioner in the matter of a lawsuit. Some time after the villagers had been baptized, the missioner found it necessary to speak to them rather severely about observing the marriage laws of the Church.

Very naively one of the elders said to him, "Father, we are sorry now that we ever became Catholics."

"But you are free," replied the priest. "We have no wish to hold you against your will."

"Yes, we understand that," was the answer, "but we know that there is a hell."

How easy it is for the new Christian to be tempted into believing that he has made a mistake, that perhaps he was unduly influenced by his Christian friend! According to the beliefs of his environment, every natural event has a supernatural or preternatural connection. I have seen a family apostatize without

human hope of return because one of the children died shortly after baptism, and the pagan relatives and neighbors chorused: "We knew it would happen! That is a punishment for giving up the religion of your ancestors."

During the catechumenate, the priest tries to develop as close a bond of personal relationship as possible with every student, and this he endeavors to keep up by frequent contacts after baptism, as a protection against the difficulties that he feels sure will arise. Eventually the priest may notice a sense of embarrassment, a less cordial greeting; or other Catholics may warn him of things that have happened, words that have been said, which indicate that all is not well.

Then is the time when he must show himself a father. Then he must echo Saint Paul, "My little children, of whom I am in labor again, until Christ be found in you."

Every week, usually on Friday and Saturday, we visit each Catholic family in the city and remind them which day is Sunday. This may seem needless, but the rhythm of life in a pagan land is not attuned to Sunday, and so the reminder is a great help in the development of the Sunday Mass habit. But above all, this follow-up preserves and strengthens the personal relationship. It is hard for the neophyte to "let down," by religious indifference, the priest whom he has come to know as a friend and who makes it a point to keep up and develop that friendship by frequent personal contact. The spiritual bond of religion is immeasurably strengthened by the emotional bond of friendship.

A chart is kept of the Christians who come to Mass on Sunday. If any one fails to appear, a visit is made to his or her home on Monday or Tuesday. The visit begins with some such introduction as, "I hope everything is all right with you. We did not see you at Mass and were afraid someone might have fallen sick."

This weekly visitation is very monotonous and takes a great deal of time. But, surprising as it may seem, most of the Chinese appear to like it, rather than to feel it an interference in their affairs. If the priest or Sister fails to come during the week, the overlooked ones often mention the omission at the next visit. "Perhaps Father is displeased with us?" Then it is the missioner's turn to be slightly embarrassed.

Of course, a great deal depends on the attitude of the visitor and the manner in which any correction, if necessary, is made.

We try to avoid any appearance of criticism or irritation. The visit always maintains an atmosphere of personal solicitude and friendship. We get to know all our Christians as individuals, we learn their family background, and their troubles.

We find out who is sick, and as a result almost all receive Extreme Unction when it is meant to be received, as a remedy in good time. New converts often tend to put off calling the priest until there is immediate danger of death and the patient is perhaps unconscious. This happens because they feel that the administration of the last sacraments indicates that all hope is lost. Some are so preoccupied with the problems presented by the approaching funeral—again the habits of their background—that they forget to call the priest at all.

Objection has been made by some missioners that to go around during the day, when the men are away at work and only the women are at home, is likely to cause talk. But this difficulty can be easily obviated by standing at the main door and not going into the house. This practice has the additional advantage of saving time, since, if a visitor goes in and sits down, he must wait for tea to be served. Another way to eliminate the difficulty is to take along another catechist or a member of Catholic Action on the visit. This also helps to bring the Catholics together. In either case, one must plan on making very short visits if he is to get around at all.

If the Catholics are not at home, the neighbors, even non-Christians are asked to remind them of Sunday Mass. This serves to establish a personal contact with non-Christians as well, and often makes them curious about the nature and purpose of Sunday Mass. Thus way is opened to inquiry on their part.

Of course, the weekly visitation just described is for those Catholics who have the obligation of going to Sunday Mass; that is, those who live within one hour's walk of the church. The Catholics of the outlying villages are visited at least once a month, and new converts oftener if possible, when the priest goes in turn to various villages for Sunday Mass.

The priest arrives early on Saturday, in order to visit every Catholic in the village or vicinity and encourage all to come to night prayers at the chapel and to confession. When the people are very busy in the planting or harvest season, the priest does not visit them, but this work is at its peak for only a few days.

If necessary, rural Christians are given dispensations to work on Sunday.

A careful record is kept of the attendance at each of the missioner's visits, and of the individuals who go to confession and Communion. Each Catholic is encouraged to receive the sacraments whenever the priest comes. It is pointed out that only by receiving Holy Communion do the members of the congregation share completely in the Mass.

The priest makes it a point to inquire after those who are absent, to show that they are in his thoughts. On his following visit, he makes a special effort to contact those who were away from home, or who for some other reason did not receive the sacraments on the previous visit.

FIRST COMMUNION AND CONFIRMATION

Each year there are First Communion and Confirmation classes in addition to the baptismal catechumenates. These are usually conducted at the mission; but in villages where there are a considerable number of children to be prepared for First Communion, or a good number of candidates for confirmation, the classes may be conducted in the village itself. The time and schedule are arranged to suit the convenience of the people.

In case the children or candidates are scattered, they are brought into the mission center. The First Communion class for children lasts for three weeks, with eight hours of study a day.

The confirmation classes for local people of the city are held for ten days. They include one to two hours of study a day, either at noon or in the evening. Oftener the women come at noon, and the men in the evening. The Confirmation class is usually conducted about one year after the administration of Baptism. Instead of devoting the whole study time to the sacrament itself, we assign most of it to a review of the more important topics of the catechism and of Christian practice.

ADVANTAGES OF THE HOME CATECHUMENATE

We find certain advantages in the home-catechumenate method, as compared with that of village catechumenates. When the catechumens are brought into the mission to study, they do so under the personal direction of the priest. It is also a fact that

the average catechist needs supervision if he is to give his best.

The catechumen studying in the mission attends Mass every morning, he hears the prayers recited, and he sees the people going to confession and Communion. He watches the school children at their games and hears them recite their religious lessons. He is a part of the Sunday congregation and meets the people of the parish. He is present at Benediction, hears the hymns, and in every way shares in a real Catholic life. In this Catholic atmosphere, he comes to see religion as a part of life, not as a mere external practice or intellectual adherence.

When he finds that the religion of the Lord of Heaven can permeate his life and give him not only an emotional satisfaction even greater than the old, but an intellectual assurance of which the old was incapable, the convert has become really a Catholic. But this metamorphosis does not take place all at once: the most that can be hoped for in the catechumenate is that there it is seriously begun. There the catechumen gets to know the priest, and the priest gets to know him. This acquaintance lays the basis for the personal follow-up after baptism, by which the priest and the Catholic community will slowly and gradually make the new Christian feel at home in the family of God in spite of his environment.

THE VILLAGE CATECHUMENATE

In the catechumenate held in a village, the catechumen misses all these helps to faith. Even if the priest lives in the village while directing the catechumenate, much that the catechumens would receive at the home mission is lacking.

The only advantage that I can see in the village catechumenate is that the catechumen becomes accustomed to praying in his own village, with the Catholics of his village or in his family. Since the village catechumenate must last much longer, a total period of about four months, owing to the fact that classes can be held only in the evening after the day's work is done, the catechumens have longer practice in meeting together for prayers.

But actually this condition depends on the degree of control exercised by the catechist, and often he is lacking in the required zeal and initiative. A serious difficulty in the village catechumenate is that the catechumen is tired after his day's work, or comes late for study, and so is not able to learn as much doctrine as he

could learn in a few weeks at the mission, where he would be free from daily cares.

For this reason, it is necessary in the village catechumenate, in order to secure regular attendance and conscientious study, to have a system of prizes. It appears evident that in the early Church poor catechumens were given assistance from funds administered by the deacons, and often the baptismal robe was provided. So in village catechumenates, the people will usually make the necessary effort to study if a prize of a new suit or jacket for baptism is offered.

CONCLUSION

I have used both the home and village types of catechumenate. As long as it is well run, under the close personal supervision of the priest, either type can be successful. Even more essential than the catechumenate is the personal follow-up afterwards by regular visits to each individual family. The baptism of converts is only the first step in making Catholics. To make Catholic practice a part of the converts' lives is the hardest thing in mission work, because it involves the development of new habits and a new way of life through apprenticeship and practice, by repeated acts. It is a difficult, monotonous work, but well worth while.

The missioner who knows all his Catholics intimately and visits them frequently as a father, not only has the consolation of seeing them persevere, but also receives the great grace of being happy in his work. "Give and it shall be given unto you." And the measure of giving is the measure of love.

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THE ROSARY

Now, to appease the might of an outraged God and to bring that health of soul so needed by those who are sorely afflicted, there is nothing better than devout and persevering prayer, provided it be joined with a love for and practice of Christian life. And both of these, the spirit of prayer and the practice of Christian life, are best attained through the devotion to the Rosary of Mary.

—Pope Leo XIII, in his encyclical *Magnae Dei Matris,* issued Sept. 8, 1892.

LOGIC DEAD OR ALIVE

"So you are studying philosophy" says the priest to the seminarian. "Well, of course you have to have philosophy to understand theology. Of itself, Philosophy is of little value."

It does not seem to occur to the Reverend Father that since Philosophy can help in the understanding of theology, it might also aid in the solution of other problems—parochial or worldwide. The laity are of the same opinion for the most part. A very little sampling of graduates from our Catholic colleges will reveal that most of them see even less value in scholastic philosophy than does their pastor. It is just a boring subject which for some inscrutable reason is required for graduation.

Why is this? How doth the city sit solitary that was full of people? How is the mistress of the Gentiles become as a widow? The princess of studies made only a tributary? Certainly she has suffered very unjustly at the hands of her friend—and has been made a derision to her enemies.

Let us consider the case of logic. Examine the first dozen textbooks that come to hand. Those written by Catholics are of the traditional type and with few and minor differences. Non-Catholics often range farther afield and devote much space to scientific methodology, analysis of statistics, probabilities, making of graphs, etc. In one respect however they all agree; Catholic, non-Catholic; scholastic, modern; traditional, Semanticist: *All are dust-dry, deadly dull and uninteresting to any but a determined seeker after knowledge.*

Other studies have been made interesting—even "best sellers" —sometimes it is true, by wrenching the subject badly out of line; but some have succeeded in continuing to be strictly orthodox and traditional in matter while attractive in form.

Secondly, the textbooks assume that the student will go much farther on his own initiative and practice the application of abstractions and very simple type examples to the multitudinous and highly complex arguments that arise on all sides. Thus, after explaining the form of the syllogism, the author will remark that the syllogism is seldom stated in full and gives a very brief treatment of the enthymeme—again only with the simplest of examples. The sorites is treated as a rare occurrence—usually in

a jocose form, fallacious by reason of analogies. The student rarely suspects that his mind is a veritable mountain system of such heaps of abbreviated syllogisms and that in any ordinary conversation he skims the top off dozens of sorites, each composed of many, many syllogisms, which he has formulated as occasion arose and tossed into the nearest heap for further use when wanted; maybe the next instant, maybe forty years later. It would require very little additional effort on the part of the teacher to make logic practical and interesting to the student.

Incidentally, as a prospective student of law, some thirty-five years ago, I was told by the logic teacher of a Catholic law school that *logic would be of little use to a lawyer.*

I believe that the trouble is very largely caused by the examples used:

> All men are mortal;
> Socrates is a man;
> Therefore Socrates is mortal.

Undoubtedly. Doubtless the Greek who first tossed out that bit of wisdom did it with a dry grin, and his pupils received the *mot* with chuckles or resentment, for the teachings of the late, or possibly still extant, Socrates were of deep interest to all serious thinkers. Quite possibly somebody was at that moment taking up a subscription to erect an altar to him as to a demigod at least. But what undergraduate of today cares? Use for a couple of millenia has worn that example somewhat and it has lost its freshness. Let the teacher substitute John L. Lewis or Josef Stalin and his class may wake up.

The modern teacher might select an example from something of even more immediate interest to the class:

> All who have money must buy refreshment for the class accordingly;
> Carol has a quarter;
> Therefore she must buy five cokes.

Carol of course promptly denies the major, setting up the contradictory that she needs carfare home. In sur-rebuttal it is pointed out that she has a perfectly good thumb even if her sandals are not built for a five mile hike. Arguments, sophistries, fallacies, puns, fly thick and fast. After a while the teacher takes over again and has several of the arguments put on the black-

board and analyzed. By the time the class is dismissed (the janitor puts them out at ten o'clock, but sometimes the discussion continues on the steps outside) the students have an idea of the syllogism as a living thing and can see that its mastery is a worthwhile accomplishment.

The class that debated Carol's responsibility started with two or three who came politely at the teachers' request for a tryout, but grew steadily until a score of students from Tulane and Newcome came through the heat of New Orleans summer evenings to take three hours of formal logic—and there was no scholastic credit for it. They came simply because they liked it.

Or let us take the ninth chapter of the Gospel of St. John. From the opening question: "Rabbi, who hath sinned, this man, or his parents, that he should be born blind?" the fast-moving story is replete with interesting syllogisms, contradictions, effect of prejudice, clarifying of ideas. There is the appeal to the *argumentum ad verecundiam*, probably received with a laugh by the man born blind, who was having the best of the Pharisees; and the final *argumentum ad baculum*: "And they cast him out."

After working over this chapter, a class in a girl's high school was able to extract from Lamentations the general syllogism:

> All who are unfaithful to God are punished;
> Jerusalem is unfaithful to God;
> Therefore Jerusalem is punished.

In this case the conclusion is elaborated at length, which is rather unusual, as it is generally the minor which gets the development. The class can then easily appreciate the summary in *Jer.* 2: 19, which in fact neatly sums up the entire Old Testament as a key note:

> Thy own wickedness shall reprove thee, and thy apostasy shall rebuke thee. Know thou, and see that it is an evil and a bitter thing for thee, to have left the Lord thy God, and that my fear is not with thee, saith the Lord the God of hosts.

It is of great importance to be able to reduce a lengthy text to a single syllogism, and to analyze the general underlying argument in spite of a maze of verbiage and a mass of frequently irrelevant facts. Usually the main part of a book is devoted to the minor premise, the major being very slightly or not at all mentioned.

Now if the students will remember this and analyze their textbooks in general terms, they will not be so easily overcome by a mere oft repeated minor and forget that a minor alone proves nothing.

Take the great parade of minor premises in the arguments for evolution, which, aided by a prejudice against God, have swept the scientific world. There are volumes—whole libraries in fact—of works on paleontology. The major premise as I see it is:

> What evidences of life we find in later rocks is invariably and necessarily descended from what we find in earlier rocks;
> What we find in later rocks is more complex than in the earlier;
> Therefore the complex in life is invariably, necessarily descended from the simple.

Put in brief fashion the major is easily riddled by many objections. It is contradicted flatly by positive scientific experiments, but scientists lose themselves so ecstatically in that glorious and unlimited minor that they can look with scorn and contempt on any bigot who wants to know what it proves, and why they ignore positive evidence to the contrary. The logician can murmur: *post hoc; ergo propter hoc*, and list it as a fallacy if he will. Who cares? Look at this latest tooth that we have discovered!

Books are likewise written on embryology and morphology. What is their major premises? "It resembles, therefore it once was." The logician would not bother even to list that as a fallacy. No one but an evolutionist would ever dream of using such an argument. But again the reader is so swamped with successive pictures of various embryos that he is not worried by a mere major premise.

In fact there is no argument advanced by evolutionists of the Darwinian school which would not be received with howls of derision were it used by the Church. Let us teach our students to apply logic to other problems besides those of theology.

It lies for the most part in the examples we choose, and how we apply them. No matter how well an example demonstrates the principle to the teacher, he should remember that he is teaching his class, not himself, and he needs examples that are not only familiar but also of interest to the class. "Washington was first president of the United States" is certainly a perfect example of

the accidental coincidence of distribution of subject and predicate in an affirmative proposition. But "Edna is president of the Sodality" is equally good and more interesting to the students who elected Edna to that office. At first it is somewhat of a shock to the teacher to be forced to hunt for new examples. "All members of the senior class are present." This is a good example of the universal affirmative. All can readily see that the proposition cannot be converted simply, as the teacher is not a member of the class. And so on. Examples for many, many, principles can be drawn from those present just that way. The Bible is a treasure house of interesting examples for logical study, nor is there any reason why the teacher should not give the background for the passage chosen—merely being sure that he does not take too much time for his explanation.

Another point of great importance (here we risk an attack on a sacred cow) is this: why is it necessary to insist that logic is not concerned with the truth of the premises but only with the form of the syllogism? Few things are better calculated to kill the interest of a class than that statement. Of course the field of study can be narrowed in that fashion—as a professor of surgical technique might explain that he had no interest in the survival of a patient but merely in the way the operation was performed.

But there is no great chasm between logic and practical thought. "Warders are ye? Whom do ye ward?" taunts Dame Carruthers of the Yeomen of the Guard when their prisoner escapes. Logic is a normative science. Of what is it the norm? Why cannot we go back a step and inquire whether the premises were obtained by logic or prejudice? We are still in our science.

Thus in the case of the man born blind two groups of Pharisees reached contradictory conclusions with valid syllogisms—"And there was division among them." Obviously a false premise somewhere. How was it obtained? On the *ipse dixit* of some fallible Sabbatine commentator. A critical follow-through of their logical processes at this point might have brought some of the disputants to the true Faith. But instead of this, the prejudiced view seems to have prevailed and there was no protest made when the recipient of divine compassion was cast out.

More and more do we find philosophers outside the Church abandoning reason in favor of emotionalism or expediency. Euthanasia is a startling example. It would seem important

therefore that we encourage our people to understand and to value clear reasoning. Traditional formal logic is a valuable tool to that end. Why should we discourage the study by presenting it in such antiquated and unattractive dress?

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THE NECESSITY OF SCHOLASTIC THEOLOGY

Indirectly, scholastic theology is necessary for all of the faithful. It is, however, directly necessary to the Church as a whole with a moral necessity. It is useful and beneficial to the Church in the highest degree. Every one of the faithful stands in need of those teachers of theology who, by the various reasons that they propose, show that the individual articles of faith, which, in themselves are obscure and difficult, are actually credible. These teachers resolve and destroy all of those doubts which might occur to the minds of individual Catholics, or which may be suggested by the devil, or which may be proposed by the perversity of heretics. The ordinary Catholics would hardly persevere in the faith were they to be deprived of the aid of the theologians. In the same way, the Church itself, assailed as it is by the weapons of the heretics, would be ruined were it not for the subtle students of theology, who are competent to expose the artifices and the errors of the heretics and to dissipate the darkness of error in the minds of men.

—Claudius Frassen, in *Scotus academicus* (Rome, 1900), 1, 17.

THE DIVINE AND THE HUMAN NATURES IN CHRIST

When, in reading the Gospel, you sometimes find our Lord Jesus Christ subjected to injuries and sometimes glorified by miracles, in such a way that at one time the Humanity appears, while at other times the Divinity shines out in the same Person, do not reckon either of these things as a delusion, as if either the Manhood alone or the Godhead alone were in Christ. Rather believe both faithfully and worship both humbly, so that there may be no separation in the union of the Word and the Flesh, and so that the corporal proofs may not seem insufficient, because the divine signs were manifest in Jesus. The attestations to both natures in Him are true and abundant. From the profundity of the divine purpose they all conspire to this end, that, with the inviolable Word never separated from the flesh that is capable of suffering, the Divine Nature may be understood as in all things sharing with the flesh and the flesh with the Divine Nature.

—St. Leo the Great, in *Sermo XLVI*, cap. 2.

THE ANTI-SALOON LEAGUE AND TEMPERANCE

The Anti-Saloon League is an interesting study. It is devoted professedly to the spread of temperance. It made the mistake of putting all its eggs in the basket of Prohibition under the Eighteenth Amendment. Yet it survived the failure of that amendment. At the same time it lost many of its fabulous patrons, the Fords, the Rockefellers, the Kresges, who reputedly gave it millions of dollars in the years around and after World War I. Such being its vitality and power of readjustment, it arouses interest in its methods of spreading temperance during these years following World War II. Catholic organizations promoting temperance and individuals with the same purpose feel that the Anti-Saloon League now knows the value of a dollar, and from that financial point of view, too, we can afford to study its campaign in the cause of temperance.

However, as the latest communique from the Anti-Saloon League is examined, one is distracted by its drab exterior. It is mailed as second class matter and its contents are mostly unattractively mimeographed sheets that make reading difficult. Still the contents are worth the reading. They recognize the fact that though the "saloon" has disappeared from our American language, there are "bars" and "cocktail lounges" in numbers as great as those of the old saloon, and the evils from the new service are not less. Wisely, the Anti-Saloon League strives to win the individual. As an example, on one of the mimeographed sheets, there is a strong appeal for "Temperance Sunday." The date chosen for the past year was Oct. 27.

I have not found a program for the observance of "Temperance Sunday," according to the mind of the Anti-Saloon League. Along the lines of constructive criticism I would suggest that promoters of "Temperance Sunday" might have difficulty in defining "Temperance." They are accustomed to limiting its meaning to the use of all alcoholic beverages and their program makers might shudder at the vast field implied in the philosophical definition given by *The Catholic Encyclopedia:* the righteous habit which makes a man govern his natural appetite for pleasure of the senses in accordance with the norm prescribed by reason.

Then, it would help the program makers to recall that in the

Catholic Church the precept of temperance both in food and in drink has occasioned special legislation in the obligatory fasts and abstinences during Lent and the Ember Days. For temperance in food is of similar obligation to that of drink.. Sinful excess in either is gluttony. Doctors, too, seriously caution that nature has a strict law against both excesses. And from these points of view, *viz.* the supernatural and the natural, the same query arises: which is more harmful, intemperance in food or in drinking?

The Anti-Saloon League would answer promptly. But because there is such a tremendous opportunity for good as expressed in "Temperance Sunday," one wonders if the forces for temperance could not be made into allies. May be we all can learn a little in a cause so noble.

What does temperance mean? Moderation in the use of alcoholic beverages as well as "total abstinence" from them. Under the latter we place that phase of temperance by which one abstains entirely from alcoholic beverages except under medical orders. Let us frankly admit that this highest form of alcoholic temperance is not preached over-frequently by us. With many non-Catholics, particularly the Anti-Saloon League and Prohibitionists, it is *de rigueur*. A little speculation on their "Temperance Sunday" might be instructive.

"Temperance Sunday" should mean a day of prayer and recollection by interested groups. These would meet on a Sunday because it is the Christian day of public prayer. Such considerations and prayerful meditations on temperance would include meditation on the positive and the natural laws of temperance. They both demand moderation in the consumption of alcoholic liquor. They both urge total abstinence under certain conditions, *viz.* love of perfection or need of self-control. There should follow a renovation by all of the motives for total or partial abstinence. A Christian, in particular, would practice this virtue because he wishes to be in this and in all things a follower of Christ.

From this essential viewpoint the fundamental principle of "Temperance Sunday" applies to all, Catholics and non-Catholics. "Temperance Sunday" then would arouse in all those who thus meditate a certain distinctive zeal: the promotion in themselves first, and then in their neighbor, of temperance. This, in the

present instance, consists in the restrained usage of alcoholic beverages or the total abstinence from them.

Such a program of reflection and prayer in its general outlines has been frequent in the history of temperance in the Catholic Church. It could not have been otherwise because temperance by its very nature has always been a cardinal virtue. We may speculate whether in these latter days such spiritual exercises on temperance have fallen into a certain kind of desuetude. St. Paul, for example, urges his beloved disciple, Timothy, to take a little wine for his stomach's sake. The great "vessel of election" was not a medical man as was his friend, St. Luke, and so was speaking as a Christian friend to a Christian friend; as an elder giving advice to a junior on a matter of diet. On the other hand, St. Paul under different circumstances rebuked the early Christians severely for immoderate drinking.

For the Anti-Saloon League to continue to ignore this division of temperance is a serious tactical error. Beer as drunk by the ordinary adult American is practically non-intoxicating and the American people have made it their popular alcoholic drink. Undoubtedly, the excessive use of certain wines can be intemperate. But this is an abuse. The Anti-Saloon League would do well to moderate its stand on wine as well as on beer. Wine is a gift of the Creator and of it Holy Scripture says, with apparent approbation, "wine delights the heart of mankind." Our Saviour confirmed this by changing water into very good wine at Cana. Abstinence from it is not essential to temperance.

The real enemy of temperance is whisky and similar drinks of high alcoholic content. That fact should be the concern of us all. Proofs are overwhelming. *Life* (Oct. 28, 1946, the same week as "Temperance Sunday") carried as the leading article under "The Week's Events" five practically full pages of pictures with the caption "Wets Fight Drys in Kansas Elections." The first photograph, almost a full page, was "In a Smoky and Bottle-Filled Roadhouse Just Outside Topeka." The caption continued: "The Kansas State Prohibition Law Gets a Thorough Flouting by Young Wets." The latter include men and women. On the table are bottles of diversified brands of spirituous liquors. The second and third pages illustrate with photos the caption: "The Speakeasies are Everywhere and Raids Seldom Bother Them." A later proof, less publicized, is the statement attributed to Miss

Heston, president of Wellesley College, in the *New York Times*, Jan. 26, 1947, that drinking amoung students is on the increase. Apparent condonement, if not approval, for heavy drinking is had in the casual account of it at International meetings. I read in the morning's paper: "A current book says that at a historic meeting between heads of governments, 34 toasts were drunk in honor of Mr. Stalin's birthday." The *Readers' Digest* (Feb., 1947) asks: "Are Women Drinking Too Much?" and gives shocking facts in answer. The Anti-Saloon League in its brochure quotes from figures for 1945 that "one of every four fatal accidents involved a driver or pedestrian who had been drinking."

Catholic sociologists say that with the enactment of legal Prohibition, crusades against intemperance were abandoned. A comparison of "pledges" taken by Catholic youths before and after 1920 would show, we are told, a large decrease in the latter period.

Perhaps it is not a mere coincidence, but in that latter period the "pledge" against indecent movies has been taken by millions. The "pledge" against intemperance similarly can be one of the strongest moral forces in the hands of the Church for the benefit of its members, especially the young.

To return to the envelope of the Anti-Saloon League, it refers with approval to two recent outstanding movements for temperance in the United States, the Alcoholics Anonymous and the Yale Institute of Alcohol Studies. In the former it recognizes the success of the personal apostolate in the cause of temperance, while in the case of the latter, the Anti-Saloon League gives to science, especially to medicine and psychology, their well-deserved praise. In the war for temperance, the more drawn-out the battle fronts, the more hope for success. Incidentally, the worthwhile publications of the Yale Summer School of Alcohol Studies can be had *gratis* for the asking. Another salient in the attack on intemperance, not mentioned as far as I know, by the Anti-Saloon League, would be the use of the radio for broadcasting popularized scientific findings on alcoholism.

Our Catholic Legion of Decency has been eminently successful in its field. It has won the admiration of non-Catholics and has aroused our own pride. Is a similar Catholic League of Temperance impracticable? The Legion of Decency pronounces its pledge on a Sunday. It recognizes different classes of pictures.

Likewise, a Catholic Legion of Temperance would have its total abstinence, its partial abstinence, its temperance for all. It would be a distinctive and Catholic salient in the war on intemperance.

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THE LITTLE ONES OF CHRIST

Never infer that Our Lord considered that He was speaking only to ignorant or credulous minds. As Wisdom Eternal, He was competent to confound all wisdoms. Furthermore, do not believe that He was pleased that some received Him while others rejected Him. As the Saviour of men, He certainly wished that all would accept Him. This was His idea. Humble hearts heard Him in a docile manner. The proud reviled Him. Having seen this, He adored the eternal decress that permitted this attitude, and which, I insist, only permitted it. Ought then God have abandoned doing anything in this world unless men could understand why and how He was doing it? Ought God have refused to manifest His inward life, if creatures could not grasp why the activity of the Infinite Being is what it is? If that were so, then He ought not to have revealed the Trinity to us and He should not have brought about the Incarnation of the Word. If He wished to do these things, He had to accept the fact that He would not even be listened to by those who pretend to admit nothing that their own reason cannot account for. Is it hard for you to see which of these two alternatives the Infinite Goodness should accept?

—Pinard de la Boullaye, in *Jésus, Fils de Dieu* (Paris: Éditions Spes, 1932), p. 33.

THE TRUE CHURCH

The Catholic Church alone retains the true worship. This is the fount of truth. This is the home of the faith. This is God's temple. If a man does not enter it, or if he leaves it, he is separated from the hope of life and from eternal salvation.

—Lactantius, in his *Divinae institutiones,* Book IV, cap. 30.

THE NOTE OF CATHOLICITY IN SCHOLASTIC THEOLOGY

As it is presented and explained in the science of sacred theology, the Church's characteristic of catholicity has a definite and highly important pedagogical value. The teacher of God's revealed truth can point to the real and manifest universality of the Catholic Church as the evident accomplishment of the divine promises to and the divine prophecies about the final and definitive status of God's kingdom on earth. Furthermore, precisely by reason of its visible catholic unity, the Church of God in this world stands as a true and obvious miracle of the social order, as an effect which God has produced in the world to be an authentic divine signature, attesting the genuineness of that teaching proposed by the Church as having been revealed by God. The traditional theology of the Catholic schools shows us the way to formulate both of these proofs effectively, in defending the Church and its doctrine against attackers, in instructing candidates for admission into the true kingdom of God on earth, and in teaching Our Lord's disciples within His society.

Unfortunately, however, the most pretentious and the most erudite among the modern treatises on the catholicity of the Church, the chapter "La catholicité" in the dissertation *Les notes de l'église dans l'apologétique catholique depuis la Réforme*, by Dr. Gustave Thils, seems to take it for granted that the note of catholicity, as presented by the theologians for the past few centuries, has been tried and found wanting.[1] Dr. Thils divides his chapter into three "articles." The first deals with the period from 1529 until 1613, and includes studies of ecclesiologists from Nicholas Herborn to Francis Suarez. According to Dr. Thils, the writers of this period concentrated on what he calls "quantitative catholicity." This "quantitative catholicity" took in the spread of the Church throughout the world, the tremendous number of the faithful, a temporal catholicity, and, at the end of the period at least, a sketchy concept of a catholicity of doctrine. The second article of the chapter treats of the period between 1617 and 1706, from the writings of Suarez to those of

[1] *Les notes de l'église dans l'apologétique catholique depuis la Réforme* (Gembloux, Belgium: J. Duculot, Éditeur, 1937), pp. 212-54.

Pierre Nicole. During these years the universality of place, as distinct from the other factors in the Church's catholicity, is supposed to have assumed ever-growing proportions. The third and final article deals with the theological teaching on the Church's catholicity from the time of Honoratus Tournely until our own day. During this period the notion of "qualitative catholicity" is said to have made its appearance in Catholic letters. This "qualitative catholicity" was presented as a note of the Church, according to Dr. Thils, because the progressive impoverishment of the notion of "quantitative catholicity" had rendered this latter concept unfit to demonstrate the position of the Church as the true society of Christ. The impoverishment, it seems, is supposed to consist in the tendency of theologians to explain the catholicity of the Church in terms of its extension throughout the world and of the multitude of its members, rather than in terms of the completeness of its doctrine or of its antiquity. Dr. Thils seems to believe that these two factors must enter into any adequate concept of the Church's catholicity.[2]

Actually, of course, this contention is completely unfounded. The Catholic Church holds and teaches the entire content of divine public revelation, while various other religious organizations profess belief in individual statements that form a part of this revealed message. Moreover, the Catholic Church is really and manifestly the same society which Christ Our Lord founded by organizing His disciples around Himself during the days of His public life on earth. It is, furthermore, the kingdom of God on earth, and thus a supernatural company which has existed since the first days of the human race. Nevertheless, neither the integrity of its faith and its teaching nor its own antiquity have ever been the exact and formal reason why this society has been properly designated as the Catholic Church. An argument for the Catholic Church is one thing; an argument specifically from the catholicity of this Church is quite another. The teachings about the integrity and the doctrinal infallibility of the Church and about its antiquity are truths about the Catholic Church. Properly speaking, they are not explanations of its catholicity.

As a matter of fact, there has been remarkably little development of the teaching about the catholicity of the true Church of

[2] Cf. *op. cit.*, p. 214.

Jesus Christ during the scholastic period. Thus the learned Jesuit theologian Joseph De Guibert gives, in his *De Christi ecclesia*, what is certainly as complete an explanation of the Church's catholicity as can be found in all of the literature of scholastic theology. Nevertheless, there is scarcely an element in his explanation which cannot be found already evolved in the writings of St. Augustine. The chief contribution of the scholastic writers in this field has been the formation of a technical lexicon to designate the various aspects of catholicity, aspects which the older authors considered and explained, however, with remarkable thoroughness and exactness. We must remember also that there is by no means a complete agreement among the modern theologians upon the lexicon of catholicity.

Fr. De Guibert distinguishes between catholicity considered materially and catholicity considered in its formal aspect. The former is found in the unorganized group of men existent throughout the world. The latter is recognizable in a truly formed society existent in every part of the world. Furthermore, the formally catholic society has the catholicity of aptitude if it is competent to exist among all the nations of the earth. It possesses the catholicity of right when it has the moral power to be diffused in this way. It has the catholicity of fact when it is actually so diffused throughout the world.[3] Zapelena speaks of this *catholicitas iuris* as what some call qualitative catholicity.[4]

This *de facto* catholicity is said to be physical when the society exists among literally all the peoples of the earth. It is a moral catholicity when the society is not in existence among numerically all of the peoples of the earth, but when it exists among enough of them so that it can be said correctly to be everywhere on earth. Men are perfectly justified in saying that a society exists among all the nations of the earth, even though they have not ransacked the latest treatises to see exactly how many *nationes* can actually be found in the world, and even though there may be a few peoples among whom this society has not yet been established.

De Guibert defines absolute catholicity or universality as one recognizable as such even apart from any comparison with a less extensive society. Relative catholicity, on the other hand, is the

[3] Cf. *De Christi ecclesia* (Rome: The Gregorian University, 1928), p. 93.

[4] Cf. *De ecclesia Christi* (Rome: The Gregorian University, 1946), I, 398.

universality of a society which can be called world-wide only in comparison with some more restricted organization. A society is said to have simultaneous catholicity when it exists among all nations at the same time. Successive catholicity, on the other hand, is found where a society has at one time or another in the course of its history existed in all or in most of the nations of the world, even though it has not had world-wide diffusion at any one time.

Catholicity, according to Fr. De Guibert, can be considered according to a twofold element, positive and negative. The negative element in catholicity is that which excludes all merely national or particular characteristics from the society, so that it is not restricted to any one race or nation or economic class. The positive element is "the wide actual diffusion throughout the world, together with a great and conspicuous multitude of members" of this society. As a matter of fact, then, the negative element is nothing more or less than what the author has already defined as the catholicity of aptitude, while the positive element is the note of catholicity itself.[5]

Fr. De Guibert discusses this terminology only in order that he may bring out the traditional teaching of Catholic theology on this note of the true Church of Jesus Christ. He teaches that formal and actual catholicity is a constant property of the Church of Jesus Christ by the will of the divine Founder of that Church. He holds correctly that the catholicity of the true Church is a teaching of divine faith, and that it is perfectly certain that actual and perpetual universality is a property of the true *ecclesia*. He holds that the simultaneous, rather than the successive, catholicity of the true Church is the common teaching of theologians today, and that relative, rather than absolute, moral catholicity is more probably the real note of the kingdom of God in this world. It is interesting to note that Fr. Yves de la Briére uses the term "relative catholicity" to express the same meaning that De Guibert brings out in the expression "moral catholicity," and uses "physical catholicity" to designate what De Guibert and most other theologians mean by "absolute" universality.[6]

It seems, to this writer at least, that the very complexity of De Guibert's lexicon militates against the acceptability of his own

[5] Cf. *op. cit.*, p. 94.

[6] Cf. *Dictionnaire apologétique de la foi catholique*, I, 1286.

thesis. The fact of the matter is that he, like all the other traditional theologians of the Catholic Church, is trying to bring out the fact that the true *ecclesia* of Jesus Christ Our Lord is, according to the promises made by Our Lord and according to the prophecies made and recounted in the Old Testament about His society, an organization which is spread abroad over the entire world to live among all nations. Neither the Old Testament prophecies about the kingdom of God or the seed of Abraham nor the New Testament descriptions of the society of Our Lord's disciples seem to stand out in sufficient clarity in an explanation of the note of catholicity constructed principally along the lines of this technical Latin terminology.

God's kingdom on earth in the days of its final and Christian covenant is described in Scripture as an organization which is at the same time existent among all nations and subject to persecution from the outside. Ever since the days of St. Optatus and St. Augustine, theologians have pointed to the fact that the visible Catholic Church manifests these very characteristics. St. Optatus listed the most important places where the true Church of Christ was established in his own time. He limited himself quite remarkably to provinces and regions of the Roman empire, listing Africa, Spain, Gaul, Italy, Pannonia, Dacia, Moesia, Thracia, Achaia, Macedonia, all Greece, Pontus, Galatia, Cappadocia, Pamphylia, Phrygia, Cilicia, the three Syrias, the two Armenias, Egypt, and Macedonia.[7] Yet, with this listing, the African Father taught that the true Church was termed Catholic "because it is *rationabilis et ubique diffusa*."[8] The basic argument in St. Augustine's works against the Donatists is the contention that the Church is recognizable as the promised kingdom of God in the new dispensation, even though there were as yet a great many nations which had not received the apostolic preaching. He insisted upon the actual prophecies about the *ecclesia* and the actual promises made to this society and set down in Sacred Scripture. His readers and hearers were given the opportunity to see that the society which called itself, and which was universally designated as, the Catholic Church really corresponded

[7] Cf. *Contra Parmenianum Donatistam*, Lib. II, cap. 1, *CSEL*, XXVI, 32f.
[8] Cf. *op. cit.*, Lib. II, cap. 1, *CSEL*, XXVI, 33.

to the picture of Abraham's seed drawn in the inspired writings.[9] The questionings about the actual significance of the various terms employed in modern theology have done little to recapture the effectiveness of this procedure of St. Augustine, a procedure which is as effective in our day as it was in his. In any event, the technical terminology employed by De Guibert and the other modern scholastic theologians is intended only to bring out the very truth about the Church of God which St. Augustine expressed in his writings and sermons.

The technical terminology of modern scholastic ecclesiology in the matter of catholicity has, like the teaching of St. Augustine himself, tended to bring out the existence of God's kingdom on earth among all nations, as the divine promises and prophecies had signified. The theologians of our own day, however, like their predecessors, have taken cognizance of other meanings which have been attached to the catholicity of Our Lord's true Church. Thus, among recent writers, Fr. Reginald Schultes lists seven different reasons on account of which the true Church can be designated as catholic. It is catholic by reason of place, because it is spread abroad over the entire world. It is catholic in time because it will never fail. It is catholic because it is made up of members from every tribe, and nation, and tongue. Again, it is called catholic because it excludes no class of persons from its membership. The fifth of these reasons or aspects that establish the Church as catholic is the fact that it possesses the entire doctrine of Christ without error. The Church is also said to be catholic because of the universality of its means of salvation, since it contains remedies against all the spiritual evils of all men, and because all of Our Lord's passion is effective within it. The seventh and final aspect of the Church's catholicity is that of its obligation and necessity, in virtue of which the Church is said to be the way of salvation necessary for all men.[10]

Schultes draws his list from the fifteenth-century Dominican theologian, the Cardinal John de Turrecremata.[11] Fr. Timothy

[9] Cf. the article "St. Augustine's Use of the Note of Catholicity" in last month's issue of *The American Ecclesiastical Review*.

[10] Cf. *De ecclesia catholica* (Paris: Lethielleux, 1931), p. 179.

[11] Turrecremata, in his *Summa de ecclesia* (Venice: 1560), Lib. I, cap. 13, gives four reasons to explain the designation of the orthodox faith as "catholic," and also brings out the reason why the Christian should properly be

Zapelena speaks of six different ways of designating the Church as catholic or universal,[12] and his enumeration bears a strong resemblance to that set down in the *De regimine christiano* of the fourteenth-century Augustinian bishop, James of Viterbo.[13] Hurter divides the content of catholicity under five headings,[14] of which Lepicier, Van Noort, and Lercher use only four.[15] Yet, in the final analysis, all of these theologians fall back directly or indirectly upon the teaching contained in a passage from the work *De ecclesiasticis officiis* by St. Isidore of Seville.

> The *Catholica* is so-called because it is established throughout the entire world, or because there exists within it the catholic, that is to say, the general doctrine to instruct men about things visible and invisible, about things of heaven and things of earth, or because it draws every class of men to itself unto the subjection of piety, drawing rulers and those who are ruled, the learned and the simple, or because it cures the sins of all men, whether committed by the body or by the soul.[16]

Schultes believes that when catholicity is considered as an intrinsic property of the Church, all the seven aspects of its universality which he has enumerated enter into it.[17] In other words, the catholicity of the Church is looked upon as a thing, a kind of receptacle, within which the most diverse sorts of characteristics are contained. This manner of teaching about the Church's universality is by no means confined to Fr. Schultes. It has, however, very serious shortcomings which seem to render it an ineffective way of presenting the truths of sacred theology.

From the points of view of scholarship and of clarity, it would seem that, when we speak or write about the catholicity or the

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called a Catholic. His teaching on the various ways in which the Church itself is truly Catholic are to be found on p. 17r.

[12] Zapelena, *op. cit.*, I, 397.

[13] Cf. Part I, chapter 4, of the *De regimine christiano* in Arquillière's *Le plus ancien traité de l'église* (Paris: Beauchesne, 1926), pp. 122 ff.

[14] Cf. *Theologiae dogmaticae compendium* (Innsbruck, 1878), I, 253.

[15] Cf. Lepicier, *Tractatus de ecclesia Christi* (Rome, 1935), p. 157; Van Noort, *Tractatus de ecclesia Christi* (Hilversum, Holland, 1932), p. 125; Lercher, *Institutiones theologiae dogmaticae* (Innsbruck, 1934), I, 451.

[16] Lib. I, cap. 1, *MPL*, LXXXIII, 740.

[17] Cf. *op. cit.*, p. 179.

universality of the Church, we ought to focus our attention on that property by virtue of which this society has been called and is called catholic or universal. As far as the evidence at our disposition is concerned, the orthodox and true Church of Jesus Christ has actually been called the Catholic Church since its earliest days precisely because and only because it has been, in contrast to the various conventicles which have falsely claimed the Christian name, the brotherhood of world-wide or universal fellowship. The so-called "catholicity of doctrine" and the "catholicity of means of salvation" are truths about the true Church of Jesus Christ which should be explained on their own accord and in their own right.

There may have been a good reason in ancient times for crowding these various and distinct characteristics of the true Church together under the general heading of catholicity. The common grouping may have been an effective aid to the memories of students in days long gone by. It is, however, a serious disadvantage to modern teaching about the true Church. The present day student of the true faith is served considerably better when he is told how the name of "Catholic" actually came to be applied to the Church, rather than when he is reminded of the various ways in which the name "universal" might properly be applied to the company of Christ. For all practical purposes, of course, that is the attitude the traditional theologians have adopted. As a group, they have excluded the "catholicity of doctrine" and the "catholicity of the means of salvation" from consideration when they deal directly with the *note* of catholicity itself.

It is well to remember also that crowding these other characteristics along with the genuine catholicity of the Church under the heading of "universality" has produced certain other difficulties in the teaching of sacred theology. When, speaking along the line suggested by the ordinary explanation of the "catholicity of doctrine," we say that the Church has the entirety of the divine public revelation and that the non-Catholic religious conventicles contain and propose some percentage of this divine truth, we are leaving the way open to a serious misinterpretation of the matter. Actually it is quite misleading to compare the teaching of a non-Catholic religious community to that of the Catholic Church by saying that the sects propose some percentage of that doctrine

which is taught in its entirety by the Church. Actually, of course, the teaching of any individual sect, like the teaching of the Church itself, must stand or fall as a unit. The teaching of any sect is proposed for belief on the authority of divine faith, and this message, as a unit, is a fabrication. The fact that it has been altered only in a comparatively few particulars does not prevent it from being classified, as a unit, as a counterfeit divine message.

Thus, speaking formally, acceptance of the teaching of any sect with the idea that it is a communication from God does not objectively and directly pertain to the virtue of divine faith, which, according to the Vatican Council, is "the supernatural virtue by which, with the grace of God inspiring and assisting us, we believe those things which He has revealed to be true, not because of the intrinsic truth of these things manifested to the natural light of reason, but because of the authority of God Himself who has revealed them, who can neither be deceived nor Himself deceive."[18] Taken as a unit, a non-Catholic creed has not been revealed by God. Hence it cannot be accepted rightly and objectively on divine faith as a message or communication from Him. It is spurious as a whole, and the fact that it may contain certain sentences borrowed from the true Catholic creed does not change its intrinsic character.

We should, however, distinguish very sedulously between that somewhat questionable teaching which holds that the Church itself is designated as Catholic because it contains the totality of divine faith and the other very valuable doctrine which explains the catholicity of the faith itself. St. Vincent of Lerins has expounded the reason why the true faith itself is called "catholic" in his *Commonitorium*.

> Within the Catholic Church we must take pains to hold that which has been believed everywhere, always and by all men: for that is truly catholic, as the very force and nature of the term declare, which takes in all things in almost a universal manner. We shall do this if we follow universality, antiquity, and agreement.[19]

Furthermore, the so-called "catholicity of means of salvation" is inclined to be confusing. There is sometimes a tendency to interpret this formula by saying that the Catholic Church has

[18] Sessio III, cap. 3, *DB*, 1789.

[19] Cap. 2, *MPL*, L, 639.

more means of salvation than other religious bodies, and at least implying that these non-Catholic communions have true means of salvation to a certain extent independent of the Catholic Church. The acceptance of this viewpoint involves a complete misunderstanding of the nature of the *ecclesia* itself.

The true Church of Jesus Christ is essentially the family of the Redeemer, the Body of Christ which is itself the unique vehicle of salvation. It is the company into which men must enter to escape from the family of the old Adam, turned away from God by the process of original sin. The family of the old Adam is the "perverse generation" which men can leave only by entering the kingdom of God which is the true *ecclesia* of Jesus Christ Our Lord.

Those who speak so glibly of means of salvation outside the Church seem to forget the basic teaching of St. Augustine on this portion of the divine doctrine. "Whatever," he tells us, "men hold outside of the Church of the things that belong to the Church, is of no value unto salvation." The true Church is the company of God. It is the fellowship within which alone Our Lord dwells. It is the one agency through which Our Lord does the will of His Father on earth. The religious societies outside of it belong in one way or another to the host which is in some way subject to the "prince of this world," the enemy of Christ.

The truth we have just enuntiated is a perfectly certain part of the divine revelation. Strangely enough, the heresy of the first Reformers did not involve any rejection of this fact. They were just as insistent upon it as were the champions of the Catholic truth themselves. The one point at issue between the Catholic teachers and their heretical adversaries was brought out in the Augustinian statement set down by the brilliant John Driedo, the Louvain theologian. "This," he said, "is the controversy between us. Where is the Church of Christ? Is it in your company or in ours?" The heretical claim, consistent though incorrect, was that the unorganized mass of the just or of the predestined constituted the *vera ecclesia Christi*. The Catholic truth, so ably propounded and defended by Driedo and his associates, was that the visible Catholic Church, with its good members and its bad members, actually constitutes this *ecclesia*. This truth is the final aspect of the great mystery of God's dispensation for men. Because this visible and truly organized society actually is the

ἐκκλησία τοῦ Θεοῦ in this world, the means of salvation belong to it and have no utility to salvation away from it.

Thus it should be perfectly clear that there is no proper analogy between the relative positions of true Church and the various heretical conventicles on the question of Christian truth or on the matter of the means of salvation and their mutual relations with regard to geographical extension. The various sects, heretical or schismatic, have real extension, even though it is in no case world-wide, as is the case with the true *ecclesia Christi*. They have not, however, even a partial real possession of Christian truth or of the Christian means of salvation. Consequently, even from this aspect, the inclusion of these factors among the elements of the Church's catholicity can be quite misleading for the student of sacred theology.

The inclusion of these truths, however, as elements in the catholicity of the Church, has still another and a more important disadvantage. The sevenfold "catholicity" of Turrecremata and Schultes and the sixfold "catholicity" of Zapelena can only serve to distract and confuse the consideration of the true note of catholicity, so ably presented in Catholic theology since the days of St. Augustine. For all practical purposes, the traditional theologians have almost always limited themselves to the existence of the Church throughout the world, and among all the peoples of the world, when they have come to explain that the visible Church of which the Roman Pontiff is the visible leader as Christ's vicar on earth is actually the *ecclesia promissionum*. They have been able to show that this visible Church manifestly corresponds to the description of God's kingdom on earth set down in the promises and the prophecies of Holy Scripture, and that the fact of this correspondence is the very element which has earned for the true Church its title as the *Catholica*. Their explanation is only muddled by the inclusion of absolutely foreign elements in this catholicity.

It is also interesting to note that even with reference to the function of catholicity in manifesting the Church as a miracle of the social order there has been very little theological advance in scholastic history. The Vatican Council declared that the Church is, among other reasons, "because of its catholic unity," manifest as "a great and perpetual motive of credibility and as an unwavering witness of its own character as the bearer of a divine

message."[20] The letter to Diognetus, one of the earliest apologies of Christianity in all Catholic literature, brings out this same truth very clearly. The section of the pertinent passage which has survived (the teaching in question is found after one of the principal *lacunae* in the text), claims that it is a miracle or a manifestation of the power of God that the Church has gained a tremendous number of members not only in spite of, but actually through the persecution by its enemies. "They [the Christians] are thrown to wild beasts," the letter informs the mysterious Diognetus, "to make them deny the Lord. They are not conquered. Do you not realize that, the more of them there are persecuted, the more the rest multiply? These things seem not to be the works of man, but the power (*δύναμις*) of God. These are the signs of His *parousia*."[21]

In the light of the traditional teaching on the Church's catholicity, and especially on the use of this characteristic as a note or mark of God's kingdom on earth, the modern tendency to reject the old notion and to replace it with a concept of "qualitative" catholicity appears unfortunate in the extreme. The vaguely defined "qualitative" catholicity can consistently be identified only with what the traditional theologians have termed the catholicity of right or of aptitude. When we say that the true Church has the catholicity of right or of aptitude, we mean only that it is commissioned by God Himself to exist throughout the world, and that, by its very nature, it is competent to spread itself abroad in this way. Strictly speaking, the catholicity of right could not possibly be a note of the Church at all. The notes of the Church, as a group, are those characteristics which serve to designate one particular society as God's kingdom on earth, and hence precisely as the society which has the commission from God to establish itself throughout the nations and the peoples of the world. In other words, the concept of the *catholicitas iuris* belongs in the conclusion of that proof that is meant to be built up out of the notes of the Church.

The catholicity of aptitude, on the other hand, is an active potency or competence within a society. Like any other potency, it is observable ultimately in terms of its act. The Church is

[20] Sessio III, cap. 3, *DB*, 1794.

[21] Cap. 7, Funk, *Patres apostolici* (Tubingen, 1901), I, 404.

shown to have the catholicity of aptitude by the fact that it possesses what these modern writers call quantitative catholicity. It is manifest as the kind of society which is fitted to live among all nations by the fact that it actually does live among them.

Basically, we appeal to the catholicity of the true Church of Jesus Christ as a note of the Church in order to show those persons who accept or who profess to accept the promises and the prophecies about God's kingdom contained in Holy Scripture that the living religious society subject to the Bishop of Rome manifests in itself the realization of these promises and prophecies. The descriptions of God's kingdom in Holy Scripture pictures it as a society actually preaching the Gospel of Christ to every creature and teaching all nations. The Church began that missionary activity on the first Christian Pentecost. It will continue that missionary activity until the end of the world. When its missionary career has been finished, the end will come. Or, to put the same truth in another way, the Church is, by its very nature, an institution which must always strive to bring the message and the grace of God to those outside its own ranks. The only force which will be competent to stop this activity will be the end of the world itself. And, in order to teach all nations, it must exist throughout the world. The quality which makes it visible as the Church of the promises is its actual extension, not its aptitude or its commission.

Much of the dissatisfaction which writers like Thils have expressed on the subject of the Church's quantitative catholicity seems to come from a misunderstanding of the function of a note of the Church as such. These writers seem to expect that a note of the Church ought to be the foundation of an argument which would convince any non-Catholic, willingly or unwillingly, that the Catholic Church is the true Church. Actually, of course, the note of the Church is not intended to produce any such magically effective proof. It contains valid evidence, but evidence that is meaningful only to the person who knows the basic teaching about the kingdom of God in the dispensation of the New Testament. Furthermore, it is not the sort of evidence which, like that of mathematics, compels the attention of the person to whom it is addressed. The evidence in mathematics, or at least in the simpler forms of mathematics, is such that no sane man can deny it. The truth of the notes of the Church, on the other hand, is

such that men who are unwilling to believe in Christ or to accept His Church can always find some sort of excuse for their attitude.

St. Robert Bellarmine has taught this particular truth about the notes of the Church very accurately In his *Controversies*.

> Therefore we say that the notes of the Church that we bring forward do not produce absolutely the evidence of truth, since otherwise it would not be an article of faith that this Church is the true Church, nor would there be found anyone to deny this, just as no one is found to deny the statements which mathematicians demonstrate. Still, however, they produce the evidence of credibility, according to the words of the Psalm, 92: "Thy testimonies are become exceedingly credible." But for those who admit the divine Scriptures, and the histories and the writings of the ancient Fathers, they [the notes of the Church] also produce the evidence of truth.[22]

Actually, we would be greatly mistaken about the teaching on the Church's catholicity were we to imagine that it belongs only in the field of controversy or in the instructions to be given to catechumens. The note of catholicity, like all of the other notes of the true Church of Jesus Christ, is one of the visible properties which manifest this society as the fulfillment of the divinely inspired proclamations about God's kingdom on earth. Through the use of the note of catholicity, it is possible to help our own people to understand more clearly the basic notion of the Church itself as God's kingdom on earth and as the Body of Christ. This non-polemical use of the note of catholicity is of itself more important and more general than its controversial function. It is of particular value and interest in our own time when the forces of the world seem combined to prevent Catholics from realizing the nature and the dignity of their own communion as the one supernatural kingdom of God on earth.

The kingdom of God for which we are commanded to pray by Our Lord Himself is the Catholic Church. The earlier Christians considered it in their Eucharistic prayer precisely in terms of its catholic character. Long ago the author of the *Didache* wrote that the Church of his time prayed in the Eucharistic sacrifice "that Thy Church may be gathered together from the ends of the earth

[22] *Prima controversia generalis, De Conciliis, et ecclesia militante,* Lib. IV, *De notis ecclesiae,* cap. 3, in *De controversiis christianae fidei adversus huius temporis haereticos* (Cologne, 1619), II, 167.

into Thy kingdom."[23] This was a petition to God that the Church triumphant might be the fruition of a Church militant which would have actually fulfilled the prophecies of the Scripture, and actually have attained to the uttermost bounds of the earth. It was, in other words, a petition to God that the essentially missionary function of the Church might be successful until the end of time. The *Sacramentary* of Sarapion, written down in the fourth century, takes up this same prayer to God, in this petition the Church begs God to "gather Thy holy Church out of every nation and every country and every city and house, and make one living Catholic Church."[24]

The true kingdom of God is looked upon in these, its own petitions to Our Lord, as a society always being formed and conserved in being by the Creator. The priest, and the *plebs Dei* whose petitions are expressed in the words of the priest, beg God that this kingdom may be established actually and perfectly throughout the world. This complete and physical catholicity is the end towards which the Church of God strives in the world, while it manifests in itself an actual moral and formal catholicity. That charity which is the motivating force of the Catholic Church's activity and which is expressed in its Eucharistic sacrifice necessarily works towards the accomplishment of this end.

The disciple of Christ who truly loves God's kingdom on earth and who is devoted to its divine teaching actually deserves the title of Catholic. Such is the truth most accurately and perfectly expressed by St. Vincent of Lerins.

> Consequently, he is a true and genuine Catholic who loves God's truth, who loves the Church, who loves the Body of Christ, and who sets nothing before the divine Religion, the Catholic faith; not the authority nor the love nor the genius nor the philosophy of any man whatsoever; but [he is the true and genuine and true Catholic who] sets all these things at nought, and makes up his mind to hold and believe only what he knows the Catholic Church to have held from ages past.[25]

[23] Cap. 10, Funk, *op. cit.*, p. 24.

[24] Cf. Kidd, *Documents Illustrative of the History of the Church*, London: Society for Promoting Christian Knowledge, 1938), II, 39.

[25] Cap. 20. *MPL*, L, 665.

To this end: to the formation of the true Catholic in the kingdom of God, the teaching on the Church's note of catholicity is manifestly effective.

The Catholic himself is so situated that he, better than anyone else, can appreciate and profit from the teaching about the universality of his own Church. He accepts the Scripture as the inspired word of God. Hence he is in a position to realize the full import of the scriptural teaching about the catholicity of God's kingdom on earth. He cannot fail to appreciate his Church more perfectly when he is brought to meditate upon the fact that the catholicity of that Church results from the salvific will of God Himself. The visible Church of Jesus Christ is a world-wide society precisely because it is the house of Abraham's seed, in which God wills that all the nations of the earth shall be blessed. It is Catholic because Our Lord, who died for the sins of all men, has truly commissioned it to carry His truth and His salvation to every creature. It seeks always to extend itself even more among the children of men for no other reason than because it is the company and the Body of Christ, enlightened by His teaching and motivated by His love.

There has been no more unfortunate tendency in modern theological literature than that which has resulted in the division of the *tractatus de ecclesia* into a *pars apologetica* and a *pars dogmatica*. This division has brought with it the implication that the so-called "apologetical" portion of ecclesiology was merely or at least chiefly a source of arguments that could be utilized to overthrow attacks against Our Lord's company. Actually this section, with its teaching about the foundation and the notes of the true Church, contains the basic revealed teaching about the kingdom of God in this world. The teaching on the catholicity of the Church belongs to this section. And, like the rest of the divinely revealed doctrine about Christ's kingdom, it is immensely and primarily profitable to the disciples of Christ.

Indeed, it seems impossible that there could be an adequate theology of Catholic Action without definite and profound treatment of catholicity itself.

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Answers to Questions

DISPENSATION FROM THE EUCHARISTIC FAST

Question: Do women in a maternity ward come under the heading of "the sick" in the matter of dispensation from the eucharistic fast?

Answer: If a woman awaiting the birth of a child is in danger of death, either because of her present condition or because it is anticipated that the delivery will involve grave risk to her life, she can receive the Holy Eucharist as Viaticum, without fasting. However, in the latter case—when she is *hic et nunc* not in danger of death from an actual bodily condition, but will be in such danger in a short time, with the beginning of labor—she could not now be anointed, though she could be given the Viaticum. For there is a *probable danger of imminent death*, justifying the reception of Holy Viaticum, but since it is not yet *present in the form of an affliction of the body*, she could not validly receive Extreme Unction. Her case is similar to that of the soldier going into a dangerous combat. (Cf. Kilker, *Extreme Unction* [St. Louis: Herder, 1927], p. 173.)

However, the questioner is doubtless concerned with the case of a woman who is not in danger of death, but is in the hospital, either shortly before or shortly after the birth of a child. Can she be considered *sick*, if she is enduring only the normal pains and inconvenience of childbirth? There were some theologians who held that even when she is actually in danger of death from parturition a woman cannot be anointed, because we may not regard this condition as a *sickness*. But a sufficient number of authorities can be quoted for the opposite opinion to render it fully probable that the conditions accompanying childbirth are pathological, so that even at the time of a normal delivery the woman can be regarded as *sick* (cf. Kilker, *op cit.*, p. 175). Hence, she can take advantage of the dispensations from the eucharistic fast granted to the sick. In the first place, she could use the privilege granted by the Code (Can. 858, § 2) of receiving Holy Communion once or twice a week (with the prudent advice of a confessor) after taking medicine or liquid nourishment, if she has been confined to bed (even though able to rise for a few

hours daily) for a month. The time she may have spent in such a condition at home before coming to the hospital can be computed in this reckoning.

Nowadays, another privilege may be available. By virtue of a faculty granted by the Holy See on March 25, 1946, *ad triennium* to the Ordinaries of the United States, persons who are hospitalized may be permitted to receive Holy Communion, after taking liquid nourishment or medicine, as long as this condition continues. Accordingly, if a bishop grants this faculty to the people in his diocese, it may be used by women in maternity wards. It is to be noted that this faculty does not require the lapse of a month before it can be used, nor is its use limited to once or twice a week, as in the case of the privilege granted by the Code.

CAN SEVERAL MASSES BE HEARD SIMULTANEOUSLY?

Question: If a person is present in a church or chapel where several Masses are being celebrated at the same time (as in a seminary chapel) can he truly assist at all in such wise that he could thereby offer them, as three or five Masses heard, in a spiritual bouquet?

Answer: This question is not treated by many theologians, but from the agreement of those who do treat it, and from the nature of their arguments we are justified in concluding that a person who is present in a church or chapel where several Masses are being offered simultaneously can gain the fruits of all, and accordingly can contribute all to a spiritual bouquet. It would seem that sufficient attention is given to all if he concentrates on only one, with the intention of participating also in all the rest. In such a case he is truly present at each Mass with a devout mind—and that is all that is required for one to assist at the Holy Sacrifice. It would seem that even one who has the *obligation* to hear several Masses—for example, as a sacramental penance or by reason of a vow—could fulfil his obligation by hearing several Masses simultaneously in the manner described. (Cf. Piscetta-Gennaro, *Elementa theologiae moralis* [Turin, 1941], II, n. 484; De Varceno-Loiano, *Institutiones theologiae moralis* [Turin, 1935], II, n. 324.)

A CASE OF UNJUST FEAR

Question: A man is brought before the court and convicted of seducing a girl. She wishes to marry him, but he is unwilling. The judge gives him the option either of marrying the girl or of going to jail. Motivated by the fear of imprisonment, the man agrees to marry the girl. Can he subsequently obtain a declaration of nullity of the marriage on the plea that he was coerced into marrying her by grave and unjust fear, such as Canon 1087, § 1, establishes as a nullifying obstacle to the requisite freedom of marital consent?

Answer: At first sight, one might be inclined to consider such a plea unfounded, inasmuch as the seducer richly deserves a jail sentence. Nevertheless, according to reliable authorities, a man who would choose marriage merely to escape incarceration in the manner described in the case would be acting under the influence of unjust fear, and could subsequently with good reason seek a declaration of nullity. The injustice consists in the fact that he was not granted another choice—to provide the girl he wronged with a sufficient dowry so that she could have a good chance of marriage with another man. In the words of Bouscaren: "The threat of a prison sentence for a seducer, as an absolute alternative to marriage, is unjust in substance because the payment of compensatory or punitive damages is a choice to which the culprit is justly entitled" (*Canon Law* [Milwaukee: Bruce, 1946], 509). Cappello states: "If a seducer is forced to marry the girl he wronged under threat of punishment, the fear is unjustly inflicted, because the judge has only the right of demanding either marriage or a dowry" (*De sacramentis* [Rome, 1939], III, n. 607).

FRANCIS J. CONNELL, C.SS.R.

THE VOTIVE MASSES OF THE FORTY HOURS AND THE CONVENTUAL MASS

Question: In our church there is the obligation of choir, including that of daily sung Conventual Mass. A difficulty arises during the Forty Hours' Devotion. Our church is also a parish church and it is very difficult to have more than one sung Mass

with attendance of choir on any one day. The Forty Hours' Devotion with us always opens on Sunday, so may we have for the opening Mass the Mass of the Sunday with the commemoration of the Blessed Sacrament under one conclusion? Can we consider, that is, that the Votive Mass of the Blessed Sacrament is impeded for us? May we do likewise on the second day, saying as the Conventual Mass that of the day with the oration *pro Pace* under one conclusion? For the third day, as we close the devotions in the evening, is it necessary to have a Votive of the Blessed Sacrament at the altar of exposition?

Answer: The *Instructio Clementina* (XII) provides that, in churches where there is an obligation of choir, the Solemn Votive of the Blessed Sacrament, for the exposition and again for the reposition, and, on the second day, the Solemn Votive *pro Pace*, are to be celebrated besides the regular Conventual Mass. The Votive Mass is to be sung after None. The one exception made is that of days which exclude a Solemn Votive Mass, such as Sundays and feasts of the first class and other days of high liturgical rank, on which only one Mass is to be sung, that for the solemn opening and closing of the devotion and as the Mass *pro Pace* on the second day, and this Mass is to be the conventual Mass *de die* with the commemoration of the Blessed Sacrament, or *pro Pace*, added *sub unica conclusione* to first oration (Cf. also Wapelhorst, 191, 6).

Some authors hold that when the closing exercises are held on the evening of the third day there should be no Solemn Votive Mass of the Blessed Sacrament that morning, since the deposition does not take place until the evening. If it is celebrated, most probably it should not be said at the altar of exposition. This is the opinion of Martinucci (Lib. II, Cap. xxxv, 24). Others allow it but prefer its celebration on a side altar. (cf. Wapelhorst, *loc. cit.*, and Fortescue, *The Ceremonies of the Roman Rite Described*, 393 n). For the third day, therefore, in the absence of any definite legislation, in churches with an obligation of choir, only the Conventual Mass need be sung. In this case, the commemoration of the Blessed Sacrament will be added after the prescribed orations of the day.

PROPER CONCLUSION FOR THE PRAYERS AFTER MASS

Question: Which is the official Latin ending of the prayer, "O God our refuge and our strength," which is said after Low Mass? Is it simply *Per Christum Dominum nostrum* or rather *Per eundem Christum Dominum nostrum?*

Answer: The general rule governing the conclusion of prayers in the liturgy is that, if there is a mention of God the Son, either directly or indirectly, in the course of an oration directed to God the Father, the ending should read *Per eundem Dominum nostrum, etc.* In the shorter conclusion, under the same circumstances, we say *Per eundem Christum Dominum nostrum.* In the prayer of which our correspondent speaks there is an indirect mention of God the Son in the words "Mary Mother of God," hence the ending should be "Through the *same* Christ our Lord."

THE PROBLEM OF FIVE OR SIX *DIES IRAE* THE SAME DAY

Question: An organist tells us that he cannot sing the entire *Dies irae* for every Mass on a day when there are five or six scheduled Requiems. That would mean 110 or 132 verses of the Sequence alone besides the rest of the chant for the Mass. Can any compromise be made in the matter or must all twenty-two verses be sung every time the *Dies irae* is prescribed?

Answer: There seems to be no way out of singing the entire *Dies irae* with its twenty-two verses. Such is the decision of the Congregation of Rites (4054 *ad* V). The Sequence is an integral part of the text of the Mass to be sung by the choir and cannot be curtailed any more than one is at liberty to abbreviate the chant of the *Gloria* or *Credo.* It does make demands on the singers but if the same deacon and subdeacon serve at the five or six Requiems celebrated on the same day they have had some robust vocal exercise also.

A FUNERAL ON THE FEAST OF CORPUS CHRISTI

Question: Since the solemnity of Corpus Christi is with us transferred to the Sunday following, is it permitted to have a

Requiem Mass at a funeral on that day? If the Requiem is not allowed, may the Mass of Corpus Christi be said with the body present and after Mass the absolution given, changing of course to black vestments?

Answer: In view of conditions in this country, the Sacred Congregation of Rites, in a rescript of Oct. 16, 1940, permitted funerals with the Requiem Mass, *in die obitus*, on all feasts of the first class except those of precept and except the Epiphany and Corpus Christi. Since the latter day was expressly stated, we hold that even though the external solemnity is observed on the following Sunday, the funeral Mass is excluded on the feast.

As to having the funeral on Corpus Christi, the body being present while the Mass of the feast is celebrated, celebrant and ministers exchanging black vestments for the white ones to give the absolution at the end, there is a decision of the Sacred Congregation of Rites, dated Jan. 27, 1883 (No. 3570 *ad* 1), forbidding burial services in the church on feasts of the first class unless the body is not brought to the church for the absolution until the afternoon, after the time of Vespers, when the solemnities of the day are over. The decree further provides that on such occasions there is to be no tolling of the bell. The application to the case proposed is quite evident. The correct procedure, if a funeral must be held on the feast of Corpus Christi, would be to have the absolution of the body quite distinct from the Mass of the feast, during the afternoon, after the hour at which Vespers would be said (cf. also *AER*, CXVII, 1 [July, 1947], 59).

PREFACE FOR FEASTS OF DEDICATION OF A CHURCH, *ITERUM*

Question: Our Ordo indicates for Sunday, Nov. 9, this year, the feast of the Dedication of the Archbasilica of the Most Holy Saviour, that the Preface of the Mass is that *de Trinitate*. Is not the *Praefatio communis* the proper Preface for a feast of the Dedication of a Church, as was indicated in *AER*, CXVII (Oct., 1947), 305? Why then is the Preface of the Trinity, which is merely that of the commemorated Sunday, appointed to be said?

Answer: As our reader notes, the *Praefatio communis* is the proper Preface for feasts of the Dedication of a Church and so,

ordinarily, is to be preferred, in occurrence, to the proper Preface of a feast or octave which is only commemorated on the feast of a dedication. The instance which we cited, in the above named issue of *AER*, was that of the anniversary of the dedication of a Cathedral church coming during the octave of SS. Peter and Paul, when the common Preface took precedence over that of the Apostles which would ordinarily be said as that of the occurring octave when the Mass of the day had no Preface proper to iteslf. The case of Nov. 9, 1947, however, when the feast of the dedication of the Archbasilica of the Most Holy Saviour fell on the twenty-fourth Sunday after Pentecost (sixth after Epiphany) presents this difference: the Preface of the Sunday, *de Trinitate*, was correctly said because it is only when the proper Preface of a commemorated feast or octave is not *de ipso Domino* that the common Preface, as proper to the Dedication, is said in preference to that of the commemorated day. *In casu*, the Preface *de Trinitate* was one *de ipso Domino*, whereas the instance of the feast of a dedication during the octave of SS. Peter and Paul involved a Preface of the Apostles and not one *de Domino*.

AN OSTENSORIUM FOR PROCESSIONS

Question: The ordinary monstrance is badly adapted for carrying in a procession of the Blessed Sacrament. It is usually too heavy and too badly balanced and otherwise hard to hold especially during a long procession. Would it be correct to have an upper part of light material, containing the lunula with the Sacred Host, which one could lift out of the heavier base, the latter being left on the altar during the procession? If such a vessel is permissible, it could also be equipped with special handles for easier carrying in the procession.

Answer: There is very little legislation governing the ostensorium, or monstrance. Its style or shape has not been determined nor has the material out of which it is constructed been prescribed. There is only that decree of the Sacred Congregation of Rites (No. 2951) which directs that the ostensorium be surmounted by a cross, not a crucifix. The general regulations governing exposition of the Blessed Sacrament forbid the images of saints on the ostensorium. This does not, however, exclude the use of adoring angels.

Certainly, when used to carry the Blessed Sacrament in procession, the monstrance should not be too heavy or otherwise difficult to handle. There is surely no prohibition of constructing this sacred vessel in two parts, a base and an upper portion with the receptacle for the lunula with the Sacred Host, which upper structure is provided with a rod which fits into the base.

Although not directly pertinent to the present question, we should like to recommend that, in selecting a lunula, care should be taken that the large host can be accommodated in it without cutting, a process which inevitably results in the loss of fragments of the Sacred Species.

WILLIAM J. LALLOU.

THE OBLIGATION OF PREACHING

Those who shrink from the task through excessive humility, although they are competent to preach with profit to their hearers, must be warned to learn from the consideration of a less important matter how greatly they are at fault in a much more serious affair. For, if these men were to hide from their needy neighbors money which they possessed, they would prove themselves the sources of their neighbors misery. Let them realize, then, how guilty they are in withholding the word of preaching from their sinful brethren and hiding away the benefits of life from souls that are perishing. "Wisdom that is hid, and treasure that is not seen: what profit is there in them both." If a famine were raging among the people and if they were keeping grain hiddin away, they would obviously be the authors of death. Let them realize, then, what punishment they deserve who fail to supply the bread of grace which they have received themselves when souls are perishing from hunger for the Word.

—St. Gregory the Great, in the *Regula pastoralis,* cap. 25.

MISSION INTENTION

"The Growth of the Catholic Church in India" is the Mission Intention for the month of February, 1948.

Analecta

The *Acta Apostolicae Sedis* of Sept. 6 publishes two sets of responses of the Pontifical Commission for the Authentic Interpretation of the Canons of the Code issued respectively under date of May 29, 1947,[1] and June 26, 1947.[2]

The first doubt solved on the former date concerned the computation of time and consisted of two parts. To the first part the reply was given affirmatively to the effect that after the choice of one method of computing time, this method may be changed in virtue of canon 33, §1, in actions that are formally different. To the second part a negative answer was given to the effect that the three Masses celebrated on the night of Christmas are not formally different actions.

To the second doubt an affirmative answer was given to the effect that when a *defensor vinculi* in accordance with canon 1987 takes the case to a third instance in opposing a decision of the court of second instance confirming a decree of nullity, the *defensor vinculi* of the court of higher instance, even though the tribunal involved is an Apostolic tribunal, may, acting on his conscience, decide not to proceed with the appeal and the tribunal cannot compel him to do so.

The first doubt solved on June 26, 1947, was given a negative answer to the effect that the clause of canon 81, "nisi difficilis sit recursus ad Sanctam Sedem" is not verified if the Ordinaries can easily have recourse to the Legate of the Roman Pontiff in their country, who is in communication with the Holy See.

To the second doubt solved on that date a qualified affirmative answer was given to the effect that in those places in which the decision as to whether a duel is to be fought is referred to a so-called court of "honor," they who ask and receive such a decision by this very act incur the penalties of canon 2351, unless it is certain that they did not have the intention of fighting the duel in any event.

To the third doubt of the second series a qualified affirmative answer was also given to the effect that when there is a positive and insoluble doubt concerning the validity of a first marriage,

[1] *Acta Apostolicae Sedis*, XXXIX (1947), 373. [2] *Ibid.*, p. 374.

in virtue of canon 1014, a second marriage should be declared invalid, provided that this action follows the ordinary legal procedure.

Under date of Sept. 8, 1947,[3] the Sacred Congregation of the Council issued a declaration stating that in view of the fact that on Aug. 24, 1947, an attack was made in Lanischie, Yugoslavia, on a priest who went there with proper faculties for the purpose of administering the Sacrament of Confirmation and that another priest was killed in an attempt to protect the former, all who physically or morally participated in the perpretation of these crimes to the extent specified in canon 2209, §§ 1-3, have incurred the automatic excommunication described in canon 2343, § 4, i.e. reserved to their own Ordinary who is authorized by the canon mentioned to impose other penalties at his discretion.

This declaration appears in the issue of the *Acta Apostolicae Sedis* of Sept. 29, in which is printed in English the chirograph letter of Pope Pius XII to President Truman, dated Aug. 20, 1947.[4] In this letter our Holy Father welcomed the statement of President Truman that a lasting peace can be secure only if based on faith in God and he promised the whole-hearted co-operation of the Church. He assured the President that the latter was not too sanguine in hoping to find men throughout the world ready to co-operate in the promotion of peace thus solidly established, though he pointed to the injustices and animosities existing even among men and groups who boast of a Christian civilization, abuses which provide a useful and often effective weapon in the hands of the enemies of that civilization. Our Holy Father encouraged all who wish to co-operate in the advancement of the cause of peace, a wish that is found in many countries, not the least of which is the United States where its existence is amply proved by the munificent charity of the American people to the oppressed in other lands.

The two numbers of the *Acta* to which reference has been made are devoted in large measure to homilies and allocutions of our Holy Father in connection with the canonization and beatification of saints. However, a *motu proprio* is published, dated July 30, 1947,[5] assigning to the service of the Patriarchal Vatican Basilica the students of the Pontifical Spanish College. Moreover,

[3] *Ibid.*, p. 420. [4] *Ibid.*, p. 380. [5] *Ibid.*, p. 332.

a list of bishops elevated to the ranks of the hierarchy by the Sacred Consistorial Congregation is also printed, as well as three Apostolic Letters raising churches to the rank of minor basilicas, and six Apostolic Constitutions affecting the territorial subdivisions of the Church.

In the list of bishops elevated to the ranks of the hierarchy there appear the names of Most Rev. Rufino Santos, D.D., elevated Aug. 19 to be Titular Bishop of Barca and Auxiliary of the Archbishop of Manila; Most Rev. Thomas L. Noa, D.D., appointed Aug. 20 to the See of Marquette; and Most Rev. Joseph M. Mueller, D.D., appointed Aug. 20 to the Titular See of Sinda and made Auxiliary to the Bishop of Sioux City.[6]

The churches given the rank of a minor basilica are the Church of the Blessed Virgin "of Alms" in Catania, Sicily, under date of March 31, 1946;[7] the Church of St. Mary of the Mount, outside the City of Genoa, under date of May 13, 1946;[8] and the Church of St. Bernadine in Aquila, under date of May 20, 1946.[9]

The territorial divisions of the Church affected by the published Apostolic Constitutions are the following. Under date of Jan. 9, 1947, [10] a portion of the Vicariate of Foumban in French Equatorial Africa is separated to establish the Prefecture Apostolic of Garua. Under the same date,[11] in the same region another Prefecture Apostolic called "Arcis Lamy" is created out of territory taken from the Vicariates of Foumban and Khartum and from the Prefecture of Berberata. Under date of Jan. 27, 1947,[12] the Vicariate of Magellan in Chile is elevated to the rank of a diocese to be known as Punta Arenas. Under date of March 3, 1947,[13] a new diocese is created in Argentina to be called the Diocese of St. Nicholas de los Arroyos; its territory was taken from the Archdiocese of La Plata and the Diocese of Mercedes. Under date of March 13, 1947,[14] the Prefecture of Tschumbe in the Belgian Congo is elevated to the rank of a Vicariate; and under date of May 8, 1947,[15] the Prefecture Apostolic of Tingchow in China is elevated to the rank of a diocese.

The actual formulae are published by which our Holy Father canonized Blessed Louis M. Grignion de Montfort on July 20,

[6] *Ibid.*, p. 419.
[7] *Ibid.*, p. 340.
[8] *Ibid.*, p. 341.
[9] *Ibid.*, p. 390.
[10] *Ibid.*, p. 334.
[11] *Ibid.*, p. 335.
[12] *Ibid.*, p. 337.
[13] *Ibid.*, p. 383.
[14] *Ibid.*, p. 386.
[15] *Ibid.*, p. 387.

1947,[16] and Blessed Catherine Labouré on July 27.[17] The homilies delivered by our Holy Father on those two occasions are reproduced. The allocutions are also published which were delivered by our Holy Father on the day following each of these canonizations.[18] A similar allocution was delivered on the day following the canonization of St. Michael Garicoïts and St. Jean Elizabeth Bichier des Ages (July 7, 1947),[19] and St. Nicholas of Flüe (May 16, 1947).[20] Those beatified in whose honor allocutions were addressed to the assembled visitors were Blessed Contardo Ferrini (April 14, 1947),[21] Blessed Maria Goretti (April 28, 1947),[22] and Blessed Alexia Le Clerc (May 5, 1947).[23]

RECENT PONTIFICAL APPOINTMENTS ANNOUNCED IN THE ACTA APOSTOLICAE SEDIS

Domestic Prelates of His Holiness:

Feb. 15, 1946: Rt. Rev. Msgrs. Joseph H. Hewetson, of the Diocese of Paterson; John P. Manley and Peter McNerney, of the Diocese of Raleigh.

Feb. 20, 1946: Rt. Rev. Msgrs. Allen J. Babcock, Carroll Deady, Leo De Barry, Henry Donnelly, Walter Hardy, Edward Szumal, and Alexander Zaleski, of the Archdiocese of Detroit.

March 1, 1946: Rt. Rev. Msgrs. James Carrà, Leo Hoen, Joseph P. McDonald, Roman J. Nuwer, and Leo Smith, of the Diocese of Buffalo.

March 3, 1946: Rt. Rev. Msgr. Merlin Kearney, of the Diocese of Nashville.

March 31, 1946: Rt. Rev. Msgr. Richard St. John, of the Diocese of Oklahoma.

April 4, 1946: Rt. Rev. Msgrs. Anthony J. Ferretti, Emery A. Haitinger, Frederick O'Neill, and Felix M. O'Neill, of the Archdiocese of Newark; Joseph Annabring and Peter F. Meyer, of the Diocese of Superior.

April 28, 1946: Rt. Rev. Msgrs. John F. Baldwin, John Burke, Edward A. Cahill, Michael Callahan, Joseph Casey, Patrick J. Clune, Edward J. Dunphy, and William J. McConnell, of the Diocese of Trenton.

May 11, 1946: Rt. Rev. Msgrs. Francis P. Cawley and Thomas J. Wolohan, of the Diocese of Pueblo.

[16] *Ibid.*, p. 329.
[17] *Ibid.*, p. 377.
[18] *Ibid.*, pp. 408-419.
[19] *Ibid.*, p. 401.
[20] *Ibid.*, p. 364.
[21] *Ibid.*, p. 343.
[22] *Ibid.*, p. 352.
[23] *Ibid.*, p. 358.

June 9, 1946: Rt. Rev. Msgrs. Edward F. Crowley, John A. Degan, John Fletcher, Walter Furlong, Florence J. Halloran, William Ryan and John J. Wright, of the Archdiocese of Boston.

June 17, 1946: Rt. Rev. Msgrs. Jose Garcia and Clarence Schoeppner, of the Archdiocese of Santa Fé.

June 25, 1946: Rt. Rev. Msgr. F. X. Wolf, of the Archdiocese of San Antonio.

Aug. 30, 1946: Rt. Rev. Msgrs. William Tobin and Edmund Widmer, of the Diocese of Toledo.

Oct. 13, 1946: Rt. Rev. Msgrs. John F. Callahan, William J. Collins, Bernard Donnelly, John C. Mathieu, and John J. Reilly, of the Diocese of Hartford.

Oct. 30, 1946: Rt. Rev. Msgr. John M. Kennedy, of the Diocese of Burlington.

Nov. 23, 1946: Rt. Rev. Msgr. Thomas J. Bobal, of the Archdiocese of Chicago.

Dec. 9, 1946: Rt. Rev. Msgrs. Owen Hannon, Peter Lynch, Francis C. Ott, and John Power, of the Diocese of San Diego.

Dec. 17, 1946: Rt. Rev. Msgrs. Henry A. Carlin, Francis Beneventano, Clement J. Hrtanek, Edward J. Misklow, Andrew J. Pauley, and Ladislaus Sliwinski, of the Diocese of Pittsburgh.

Jan. 10, 1947: Rt. Rev. Msgr. John W. Pittz, of the Diocese of La Crosse.

Feb. 15, 1947: Rt. Rev. Msgr. Patrick J. Ryan, of the Archdiocese of St. Paul.

March 23, 1947: Rt. Rev. Msgr. Edward Albuoy, of the Diocese of Gallup.

April 4, 1947: Rt. Rev. Msgr. Charles Giblin, of the Archdiocese of New York.

April 22, 1947: Rt. Rev. Msgrs. Cletus Benjamin, Hubert Cartwright, Joseph Corr, John Daly, Frank Furey, William Kavanagh, Henry Koenes, Casimir Lawniczak, Daniel McGettigan, John McKenna, Francis Ross, John Rowan, aand John Tolino, of the Archdiocese of Philadelphia.

Papal Chamberlains Supernumerary of His Holiness:

Aug. 30, 1946: Very Rev. Msgrs. Michael Doyle, Raymond Scheckelhoff, Norbert Shumaker, Leo Griffin, and Robert Maher, of the Diocese of Toledo; and Edward Swanstrom, of the Diocese of Brooklyn.

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Book Reviews

DE SACRAMENTIS (Collectio Theologica Romana, VI). Vol. I: *De sacramentis in genere, de baptismo et confirmatione, de poenitentia et extrema unctione;* Vol. II: *De SS. eucharistia, ordine, et matrimonio.* By Antonius Piolanti. Rome: Marietti, 1945. Vol. I, pp. xii + 355; Vol. II, pp. viii + 282.

Fr. Piolanti's two volumes on the sacraments are the sixth and last part of the "Collectio Theologica Romana," one of the latest complete manuals of dogmatic theology for the ordinary course given in our seminaries. Considering its limited purpose and size, Piolanti's work shows a happy balance of speculative and positive theology; its style is clear and elegant; the theological expression is perfect and traditional; the bibliography in the foot-notes is not only up to date, but also *ad rem*, a rare quality in modern publications.

A particular feature of this work is the addition of a clear and comprehensive summary of the matter at the end of each treatise and of every sizable part of the treatise; there are three summaries for *De sacramentis in genere*, three for *De eucharistia* and one for each of the other sacraments. One may, however, doubt the pedagogical value of such resumes, especially in an ordinary manual, which is a summary in itself, leading the students to further inquiry. An eager student would not care to read a summary, while a lazy one would be tempted to confine his efforts to one or two summarized pages, probably with no sensible profit, since it is always hard for weak organisms to digest a pill.

The author treats of Penance and Extreme Unction before considering the Eucharist; this does not seem logical or usual in theology. Baptism, Confirmation, Holy Orders, and Matrimony are given only a brief treatment, after the traditional fashion of the modern and deplorable divorce between dogmatic and moral theology on sacramental grounds.

Fr. Piolanti is a sound Thomist in each of the main questions particularly disputed among theologians, for instance that *res et verba* are essential parts of every sacrament, penance included; that sacramental grace is a modality of common sanctifying grace; that the sacramental character is an instrumental physical potency; that the act of contrition is elicited by penance as a specific and distinct virtue; that transubstantiation can be proven by the words of consecration; that transubstantiation does not imply annihilation of the bread or any kind of produc-

tion in the Body of Christ; that in the corruption of the sacramental species, quantity acts as if it were prime matter.

The author explains rather extensively the nature and the properties of the sacramental character, both in general and in the three "characteristic" sacraments. He further gives a progressive explanation of the nature of sacramental grace along the lines expressed also by the reviewer in his volume *De Sacramentis in genere*. However, Fr. Piolanti seems to minimize the value of his doctrine by proposing it as a combination of the three opinions of the theologians on the matter: when he affirms that sacramental grace is a certain habitual disposition, added to common grace, either he means a distinct habit, and then he falls back into the first opinion, previously rejected; or a modality of the same habit of common grace, and then he holds nothing more than the third opinion, not a combination of the three opinions. Let us beware of combinations in theology; Life may be a result of agreements or arrangements, truth is straight and simple.

The author chooses, as probable, the better opinion of several theologians that Christ instituted all the sacraments, even Confirmation and Orders, *in determinatione specifica*. We cannot agree with his denial of the title of martyr to a soldier who dies in the actual fight for the defense of the faith; S. Thomas clearly defends this title and the author acknowledges it ("Dissentit tamen S. Thomas"). The author is right in teaching that the sacrament of penance cannot be *validum et informe* (I, 283 f.), but he goes too far in saying that this is the common opinion (*ibid.*, p. 117); as a matter of fact, the other opinion is more common, if we do not confine our sight to the small group of modern theologians.

Fr. Piolanti's division of the treatise *De eucharistia* into three parts: *De presentia reali, de sacrificio, de sacramento* is not a happy one; the Eucharist being essentially a sacrament, this consideration should prevail all through the treatise from the beginning to the end. In the debated question on the essence of the sacrifice of the Mass, the author follows Billot's opinion of purely sacramental immolation; he seems, however, to exaggerate when he affirms that this opinion is held by the "theologi moderni turmatim"; it is not so easy to grasp the precise idea or wish of some theologians on this question, for instance of Cajetan among older theologians and of Vonier and Masure among modern writers; Masure, for example, while praising the attention called by Billot to the sacramental sign, in reality dissents from the specific opinion of that author.

Each of the two volumes is completed by two indexes: *Onomasticus* and *Analyticus;* the second, comprising only two or three pages, is too brief compared with the size of each volume.

As a whole Fr. Piolanti's work is a valuable contribution to the modern sacramental theology and a desirable text book for the usual course given in our seminaries. It is, moreover, a healthy sign that the traditional theology retains its perpetual power of adaptation and stability.

EMMANUEL DORONZO, O.M.I.

A SYMPOSIUM ON THE LIFE AND WORK OF POPE PIUS X. With a Preface by His Excellency the Most Reverend Amleto Giovanni Cicognani, D.D., Archbishop of Laodicea and Apostolic Delegate to the United States. Washington, D. C.: Confraternity of Christian Doctrine, 1947. Pp. 320. Cloth $3.00; paper $2.50.

Pope Pius X has been dead for thirty-three years now but much of him and his work lives on. One is simply amazed on reading this Symposium at the diverse accomplishments of this modern Pontiff and even more amazed at the profundity and thoroughness of practically every work to which he put his hand. His policy, as the Apostolic Delegate points out in the Preface, was his crucifix, and as parish priest or Roman Pontiff, whether dealing with the simple Catechism, Church Music or the Reform of the Curia, he always preferred plunging to the heart of the problem rather than splashing around on the surface. He firmly believed that ignorance of doctrine was of the essence of the modern problem, that people were not only ill-willed but ill-informed. As Cardinal Patriarch of Venice he wrote: ". . . where moral corruption is accompanied by ignorance, the situation is beyond remedy and open disaster is certain." Fr. Joseph Collins, in his scholarly chapter in this volume on "The Diffusion of Christian Teaching," quotes Joseph Sarto, parish priest, saying to his flock: "Rather miss a devotion than an instruction." It was no accident tha the Pauline motto *Instaurare omnia in Christo,* selected by Pius X literally means "to bring all things to a head in Christ."

This Symposium commemorates the fortieth anniversary of the Pope's famous encyclical *Acerbo nimis* and was prepared at the behest of the Episcopal Committee of the Confraternity of Christian Doctrine. The authors are all distinguished American scholars, fifteen in number, starting with the preface by His Excellency the Most Rev. Amleto Giovanni Cicognani, D.D., and including articles by the Very Rev. Raphael M. Huber, O.F.M. Conv., the Rev. James M. Egan, O.P., the Right Rev. Monsignor William L. Newton, the Rev. Joseph B. Collins, the Rev. Joseph V. Sommers, S.J., the Rev. Godfrey Diekmann, O.S.B., the Rev. Gerald Ellard, S.J., the Very Rev. Rudolph G. Bandas, the Rev. Benedict A. G. Ehmann, Mr. Brendan Finn, the Rev. Jerome D.

Hannon, the Very Rev. Thomas Plassmann, O.F.M., and the Very Rev. John S. Mix, C.R. The concluding article is a sermon by the Most Rev. Edwin V. O'Hara, D.D., delivered at the Cathedral of the Immaculate Conception, Kansas City, Missouri. There is a fairly large bibliography at the end of the volume as well as the text of the Decree of the Roman Curia relative to the Cause for the Beatification and Canonization of Pope Pius X.

It would be hard indeed to single out any particular article or articles as outstanding. All are exceptionally well done. Preference will be largely a matter of the reader's particular interest. Fr. Huber's "Biographical Sketch of Pope Pius X" is most interesting as well as scholarly. One gets the impression that the article is hurried near the end, but to encompass within forty-two pages all that Fr. Huber managed to do is indeed a piece of masterly writing. Fr. Joseph Sommer's article on "Catholic Action—Lay Apostolate" attracted this reviewer, particularly because the author makes very clear the important contribution that Pius X made to the notion of Catholic Action later used and developed by Pius XI and the present Holy Father.

All in all, this is a truly valuable contribution to the literature on Pope Pius X. There is some repetition in several articles (which was inevitable) but the general impact is strong indeed. For all its scholarliness it is not at all hard reading and should enjoy a certain amount of popular consumption. It was issued with a view toward promoting the canonization of the great modern Pontiff and should contribute no little to the cause of him who is sometimes referred to as "Ignis ardens."

FRANCIS N. WENDELL, O.P.

THE FAMILY FOR FAMILIES. By Francis L. Filas, S.J. Milwaukee: The Bruce Publishing Co., 1947. Pp. xvi + 136. $2.50.

This book is excellent spiritual reading for Christian husbands and wives. It is instructive and inspirational. The author confines himself to the episodes narrated by the canonical gospels; explains them in chronological order, and then applies them to the problems of the twentieth-century maried couple, drawing very practical and forceful lessons in genuine spirituality and true Christian living from the example of the Holy Family of Nazareth. We heartily recommend the careful perusal of this little book to husbands and wives. Pastors in search of a suitable present for the couples he joins in holy wedlock would do well to choose *The Family for Families* by Fr. Filas.

JOSEPH L. LILLY, C.M.